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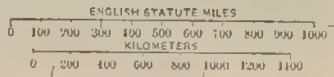




# AFRICA

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# THE Missionary Review of the World

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## THE CHALICE OF OPPORTUNITY

BY REV. F. B. MEYER, B.A., LONDON, ENGLAND

The Antioch church was preferred over that of Jerusalem because it was animated by the missionary spirit. The Holy Spirit Himself assumed supreme direction of its operations. The Divine call was corroborated by the call of the church and the co-witness of God's grace. Difficulties and opposition, so far from proving that the apostles were wrong, were accepted by them as opportunities for the greater exercise of God's power.

The point, however, on which we may profitably dwell for a few moments is the parallelism of Acts xiii:25 and xiv:26. Speaking of John the Baptist, the apostle said: "He *fulfilled* his course" (*i.e.*, the divinely marked out race-track of his life); and the evangelist-historian uses the same phrase of Paul and Barnabas: "They *fulfilled* the work" for which they had been commissioned.

The program of our life is God's. He has designed it, suiting our task to our capacity and our capacity to our task; but it is for us to *fulfil* it. The notes of the symphony are stamped on the perforated cardboard; it is left to us to fit it to the pianola by our daily obedience, and fill in the time and expression. It is as the girl said whose features were not of the prettiest, but whose expression was singularly attractive: "God gave us our face, but He left us to fill in the expression."

The fulfilment of life's purpose is achieved, not by doing great things, the opportunity for which comes but seldom, but in doing a succession of little things as well as they can be done. The great mountain ranges of the world rise out of a series of minor elevations, and the few conspicuously important achievements which attract the attention of our fellows are alone possible to those who do with their might whatever their hand finds to do. There is no way of promotion to the government of the ten cities save by the patient culture of the few talents.

Let us *fulfil* whatever duty lies next to us. It may be a cottage-meeting, a children's service, an address to a few uninstructed heathen, but let us put all our brain and heart into it, doing it as tho it were our one alabaster box, our one chance of helping men and glorifying



our Lord, our last act of ministry before being summoned into His presence. Every act of service to men is worth just as much as we put of ourselves into it. What costs us nothing probably amounts to nothing, benefits no one, serves no good purpose. *Only that which costs counts.* But if we continue patiently in well-doing, out of the trifles well done will issue eventually what men call a great life.

The most interesting fact, however, has still to be stated. In the following verse (xiv: 27) we learn that when the missionaries reached Antioch they gathered the church together "and rehearsed all that God had done *with them*" (see also xv: 4). It is as tho they had been conscious that as they endeavored their best to fill up the Divine program God drew nigh, and with His mighty hands wrought beside them at their tasks, so that results were achieved which were altogether out of proportion to their feeble efforts. Is not this always so? If we are in God's plan, and endeavoring to realize His purpose, may we not always count on Him to do ninety-nine per cent. for every unit we contribute to the grand total?

In the apostle's case He did this, first, by bearing witness to the word of His grace, and, second, by opening the door of faith to the Gentiles. So as the apostles urged their hearers to step into the Kingdom, the doors opened of their own accord, and almost without knowing it they had crossed the threshold. Let us go forth, then, redeeming the occasion, fulfilling to the brim each vessel of opportunity, reckoning that all the time doors are being opened before our hearers, on noiseless hinges and by unseen hands.

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## THE WORK OF THE WOMEN'S FOREIGN MISSIONARY SOCIETIES

BY MISS CLEMENTINA BUTLER

Secretary of the Central Committee on the United Study of Missions

The twentieth century demands modern methods—not only in business, but in philanthropy. Sweet charity is no longer content with the flinging of a coin to the beggar in the gutter and riding on, satisfied that duty is done. The knight of to-day does not ride forth in search of the distressed maiden imprisoned in some drear castle or some noble lord whose cause he may espouse—and likewise the lord's fair daughter. The love of the thirteenth chapter of I. Corinthians may deny the call for alms, but stoops down and lifts up the wreck of humanity, sets him on his feet, seeks to discover the cause of his fall, and to discern what there is left upon which a strong, noble manhood may be built. It takes more time and causes more care, but in the end we realize a redeemed character.

So in missionary work, was it not formerly too much the fashion for the members of churches to be content with giving their money





and an occasional prayer for the "heathen" world? Few, indeed, were those who sought to discover what good there might be in the heart of the woman with the small feet in China; the beneficent laws which were back of even the now cruel caste system of India before its corruption; the excellent principle underlying the "three obediences" of Japan, upon which, by kindly recognition, might more easily be built the Christian character which we seek to develop. Modern missions demand from the earnest Christian not only a gift of money, but a share of time for study, that we may have a conception of the real evils of the non-Christian world and a recognition of what is good in these ancient systems which may be used for the upbuilding of a Christian life—our ultimate aim.

If this indifference had been all too prevalent among the women of the Church—if they had been content to smile when their husbands dismissed the subject of missionary work with a more or less generous subscription given in response to the annual missionary sermon, the organization of the Woman's Missionary Societies has laid upon their hearts the sense of responsibility that comes with knowledge of the need of their efforts, a need which could not be met by the brethren of the churches.

#### **The Activities of Women's Societies**

The principal point to be noted of the effect on the home Church of this organization of its women is that its membership is called together usually once a month, sometimes once a fortnight, for the specific purpose of considering the world-wide Kingdom of Christ and of praying for its advancement. Timid women, whose voices are never heard in audible prayer in any other service of the Church, here learn the strengthening power of such exercise upon their own lives. Selfish, narrow views of Christian privilege must fall before the thought that God has made of one blood all nations of the earth, and that "other sheep I have which are not of this fold. Them also I must bring." We come closer to Christian union in the joint service of our missionary societies than in any other way.

Small indeed were the beginnings of some of these societies, and scant was the welcome they received in some cases, even from the pastors of churches. There was an unfounded fear that the new work would lessen the regular contribution. Now that they can look back on a record of thirty years, few would venture to question the benefit upon the home church of these organizations, which put responsibility upon the women whose leisure was, perhaps, in the past far less profitably spent, and, therefore, so much power of the Christian Church wasted for lack of the sense of responsibility which official position in these societies confers. Take, for instance, one of these Boards. Only eight women gathered, upon a stormy day in 1869, to organize a society which has raised since that date over seven millions of dollars for

foreign mission work, and is now bringing in over half a million a year (besides a large amount given by the women of the same Church for domestic missions). The plan of this society has been to gather by the modest weekly pledge of "two cents a week and a prayer," the enthusiasm being kept up by monthly or semi-monthly meetings, these supervised by a staff of workers in each district of the Church. The central organization, meeting once a year, receives a report of all these local officers, and apportions the amount raised, and, while gracefully submitting its estimates to the parent Board of the Church, still



Mrs. Thos. Rich

Mrs. Thos. Kingsbury

Mrs. Wm. Merrill

Mrs. E. W. Parker

Mrs. Wm. Butler

Mrs. Lewis Flanders

SIX FOUNDERS OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE M. E. CHURCH

administers its own funds to the last detail. The societies vary in this respect. Some pay the money to the General Board of their Church, to be administered for them. Some submit their missionary candidates to the General Board, but a study of the question seems to prove that the greater the responsibility placed upon the women themselves the greater is the amount of work accomplished.

Some of the Woman's Missionary Societies are so careful of their selection of candidates that their examination papers on the matter of health are said to be more rigid even than that of life insurance companies. In regard to character, one society submits the papers of its candidates to a committee of five in the locality where the candidate offers herself, then to a committee of eleven officers from all sections of the United States, and finally to a committee of eleven at the



annual meeting. It is only after the candidate has passed all these examiners that she finds herself upon the accepted list. It is too serious a matter to send a woman to this important work to pass her without being satisfied regarding the requirements.

On the foreign field the education of the little children, the girls, and the women is very largely in the hands of the agents of the Woman's Foreign Missionary Societies. The kindergarten is coming to be an effective branch of such work, but of all departments probably the medical has been the greatest means for the breaking down of the prejudice against Christianity. The story of the beginning of medical work in missions on the foreign field, and the following recognition of the fact of its value in the work among the depressed classes at home, is well known. How recent is this recognition of the value of the medical work is shown by the fact that the woman who has the honor to be



DR. CLARA SWAIN  
The First Medical Woman Missionary  
to India

the pioneer medical missionary to the women of the Orient is still with us in honorable retirement after a long term of service in India, beginning in 1869. The Lady Dufferin Movement and the establishment of hospitals for women in India came *after* the missionary



A PHASE OF WOMAN'S WORK: A MISSION EMBROIDERY CLASS IN INDIA



societies had clearly proven how acceptable was such help to the formerly neglected women of India. The first breaking down of official prejudice against missionaries in Northern China can be traced to the treatment of the wife of Li Hung Chang by a missionary.

The industrial work has been developed in certain missions where the need of doing something to prevent actual starvation of converts, especially women, was apparent, and also the necessity of avoiding having these needy people become dependent on the charity of the Christians. Needlework is the most common form of industrial training, and large quantities of drawn-thread work has been sold for the help of such agencies, while weaving, oil-mill grinding, and even farming, come into the list of subjects taught.

The college for women, where native girls may be trained as leaders for their Christian sisters, was soon recognized as a necessity, and the first one was established in Lucknow, India, in 1886, and others are carried on by different women's foreign missionary societies in India, China, and Japan. Altho the students may as yet be comparatively few in number, they are going out well equipped to face the problems which confront the native churches. One of the newest enterprises is the establishment of medical schools on the field. India is supplied under the government with institutions open to men and women, but it is still found desirable to support the medical school for women alone. The first college of medicine for women in the great empire of China was opened two years ago in Canton by the American Presbyterian Women's Missionary Society. A large number were ready to avail themselves of this opportunity. The experiment of bringing native girls to America for training is too expensive, and often inadvisable on account of health, so that this institution is supplying a long-felt need.

#### **A Concrete Illustration of the Value of Missions**

Let us for a moment consider an incident showing the leavening of the mass of Chinese society by the woman's medical work. Two young Chinese girls, sent by their mission to the United States, after graduating with honors at Ann Arbor, returned to China, were put in an interior city, and given a hospital wherein they might treat the sick women and children of that province. They were so soon overrun with patients that it was almost impossible for them to get time to eat or sleep, and the wards were crowded. Finally they were obliged to send out word that they could treat no patients beyond their own province, hoping in that way to limit the number sufficiently. But far beyond these limits, a three weeks' journey from their city, there was in a town a poor widow with a little girl who had been born blind. The trouble was only a slight film, which to modern surgery presents

a very small obstacle; but the Chinese have no method of treating such cases, and the child was condemned to the life of a blind girl in China, where, as no one wishes to purchase such an afflicted one as a wife for his son, and there are no industries taught to the blind whereby they may support themselves, there was very little prospect of a useful, honorable life for her. The mother felt this keenly, and her love for the child made the prospect seem very bitter. There were no missionaries in that town, and she had never heard of a hospital for women and children. But one day somebody told her that there were people in the distant city who did wonderful things, and who could open even the eyes of the blind. Her mother love made her equal to desperate action, and so, without money, she started to walk with the little girl the three weeks' weary journey. As she begged her way from village to village, the people gathered round to inquire her destination and plans. She told them her hopes, and they laughed at her and said she must be crazy. "Who ever heard of a child that was born blind being made to see?" And their very fear of having an insane person on their hands induced them to help her on her journey. When, after the weary days, she reached the hospital, she was told the wards were full and the doctors could see no more patients that day. She was in despair; but some one went in and told the Christian physician of the pathetic case, and she, realizing how much was at stake for the little child, came out to see. There was truly no place for her, but the doctor, being touched by the great need and knowing how slight an operation would change that child's life completely, gave up her own bed that the little one might be admitted. When, after a few weeks, the woman started home again with the child's eyes bright and clear, she also had received spiritual vision. In every town which she entered her very presence preached Christ, for as she assured the incredulous crowds that this was indeed the little blind child, and told them how sight had been given, she also told them of the motive which impelled the missionary to come to do this deed of mercy and of the great vision which had come to her own life, so that in her remote town so many began to inquire about this Christ that it has been absolutely necessary to send missionaries to supply the demand created by a poor widowed Chinese mother.

The Woman's Missionary Societies have been the leaders in the campaign against foot-binding. It was a girls' school carried on by one of these societies which first made the rule that no student would be allowed to remain in the institution with bound feet. This rule is almost universal in mission schools to-day.

Again, it was the Woman's Missionary Societies which realized first the need of providing suitable literature for the women who were being taught in zenana homes and for the children in their schools.



SOME CHRISTIAN MAGAZINES FOR INDIA'S WOMEN—IN URDU, TAMIL, AND HINDI

Nearly all the societies now publish periodicals suitable for the homes for the women and children, as well as for the fathers and sons. The Methodist Woman's Missionary Society publishes a magazine in four of the languages of India and one in Japanese, keeping also in this last-named field a missionary purely for literary work.

One of the strong supports of the Woman's Missionary Societies is the constant communication between the agents in the field and the members in the churches. This is kept up by the monthly missionary magazines, of which about eleven are published in this country and a large number in Great Britain.

#### Women and Mission Study

The newest development of the energy of women is on the line of the united study of the different mission fields. At the Ecumenical Conference, in 1900, a committee was appointed to consider the publication of a text-book which would be acceptable to the Woman's Missionary Societies. A year later the first book was issued, "Via Christi," an introduction to the study of missions, by Louise Manning Hodgkins, an epitomy of the history of Christianity, which especially emphasizes the missionary efforts out of which the modern Church has grown. After that, the following year, "Lux Christi," by Caroline Atwater Mason, a study of the light which is penetrating the darkness of the idolatry of India, was taken up with equal enthusiasm by the forty-four woman's Boards in the United States and Canada. In 1903 Dr. Arthur H. Smith, the greatest authority on things Chinese known to the missionary world, prepared the text-book "Rex Christus," and the gathered enthusiasm of the missionary hosts is shown by the sales, which in a year and a half, without a cent being paid for advertising, ran up to over forty-eight thousand copies. The text-book, "Dux Christus," by William Elliot Griffis, is being extensively used, as is shown by the sales of thirty-eight thousand copies in the first six months.



Strong churches have carried on their own mission study classes. In smaller towns different denominations have united for this study. In some university towns such study classes have been fortunate enough to secure the aid of some of the professors, who have lectured upon the different chapters. High church dignitaries have consented to assist these women in their attempt to understand the grave problems in the path of the progress of Christianity. In many places a union meeting is held once a year of the societies which are taking up the topic, and on account of the way in which Japan is attracting the attention of the whole world this year these questions have been of peculiar interest. The timeliness of the study of Japan is apparent. The number of women's magazines giving space to articles on the subject give reason to believe that a million and a quarter of Christian women are having their attention called each month to the progress of the Kingdom of Christ in Japan. Besides this, the Young People's Missionary Movement joined in with the United Study Committee in their choice of a topic of Japan for this year, so that the great forces of organized young people in the churches are also looking toward this field in the numerous mission study classes.

Besides the text-books, supplementary helps were issued, a map was produced, and, finally, the interest in this method of becoming intelligent helpers in the great cause demanded a summer assembly, where leaders could be trained for the auxiliaries, circles, and mission study classes in the churches. Such a summer school was begun at Northfield, in July, 1904, and, altho so little was known about the new enterprise, over three hundred women gathered to spend a week in fitting themselves for wiser leadership. The different chapters of the text-books were presented by experts, with a series of conferences on the methods of work, ideas from different denominations and different sections of the country, for the benefit of all. The coming summer a similar conference will be held at Northfield, July 24-31, and a new one will be organized at Winona Lake, Ind., July 12-19. A course of lectures at Chautauqua will also be devoted to the same topic. The subject considered in these meetings will be the text-book for next fall and winter: "Christus Liberator," an outline study of Africa, written by Miss Ellen C. Parsons. Sir Harry H. Johnston, the greatest explorer of Africa since Stanley, has prepared an introduction on the geography and people of the Dark Continent. The coming volumes of series are: "The Island World," by Mrs. W. A. Montgomery, to be ready 1906-7, and a text-book on the line of triumphs of modern missions, by Anna Robinson Brown Lindsay.

The coming decade will show in our churches not only an increase of enthusiasm on missionary lines but a vast gain in intelligence, which shall result in greater skill in our methods on the field and in the administration of the work at home.





A GROUP OF KOREAN DANCING-GIRLS

## WOMAN'S WORK FOR WOMEN IN KOREA

BY MRS. HORACE G. UNDERWOOD, M.D., SEOUL, KOREA

In order to appreciate the work that Christian women are doing or may do for their sisters in Korea we need to know: (1) The condition of the women in this land without Christ; (2) The changes wrought by the inflow of Gospel light; (3) The lines along which foreign women can be of most service; and (4) What the Christian Korean women can do and are doing for each other.

I. The life of the ordinary Korean woman is one long, unvaried story of weary toil, sickness, anxiety, and sorrow. Their daily duties often compel them to carry great vessels of water on their heads. In addition to the burden, the spilling and splashing of the water over their shoulders in freezing weather brings on much disease and suffering. After washing their garments, they pound them as their method of smoothing in place of ironing, and toil far into the small hours of the night. They also work in the fields, sowing, weeding, and

reaping; they weave the cloth from the cotton they have raised, thus making their own clothing from the raw product. This clothing is insufficient for severe weather, and inconvenient. The women marry early, and must often carry a little one on their backs, other children tugging at their skirts, while the mothers support a heavy load on the head in doing their work.



A KOREAN PEASANT WOMAN AT WORK

The countrywomen seem much freer, and therefore less unfortunate, than those in the city, tho most of them have to toil in the fields, and have, probably, heavier manual labor. But life in the smaller villages, or on farms where some comparatively "rich" farmer and his servants' families all meet on terms of familiarity, is much easier for women, and they are not constantly confined to the *an-pangs*, like the city women.

With pitifully few exceptions the people live in extremely small, low, dark rooms, which aptly correspond to their low, dark, narrow mental and moral environment—no education, no books, no music, no entertainment, practically no amusement, no change, with no thought,

desire, or hope beyond the necessities of the flesh for the present hour.

Some may say that this is the case with the very poor in London or New York, but I deny that it is true to the same extent, and they are a comparatively small class; in Korea it is the general condition of the women of the nation.

No doubt every young Korean girl hopes some day to rule a household, a wife hopes to give birth to a son, a mother expects to marry her son or daughter advantageously. Sometimes a woman covets and obtains a heavy silver ring, a silk coat, or a set of girdle ornaments, but, after all, they have few joys or hopes beyond those they share with the animals, and no happy outlook or expectation beyond the

grave. Only their unceasing labor saves them from madness or idiocy, nor are we surprised to find many of them dull or foolish.

The young marriageable girls from ten or eleven to twenty, and high-caste women of all ages, are very closely confined. Even among the poorest and lowest, except on the farms, the young girls are guarded with extreme care, after marriage as much as before. Then they become the slaves of the mother-in-law and maids of all work in a family to whom they usually go as perfect strangers. All depends on the mother-in-law. She may happen to be kind and gracious, or ugly and cruel, but she exercises absolute authority over the young wife. These shut-in women are never seen on the street or anywhere else, except in the inner quarters of some near relative's house, to which they are carried in a closed chair. If very poor they may flit thither at night, in the care of some older woman, well enveloped in the capacious folds of a big apron. Charwomen and all very low-class women enjoy comparative freedom from all these restrictions after they have passed their teens. Slaves, sorceresses, and dancing-girls are absolutely untrammelled, going and coming as freely as the men. Dancing-girls are often sold and trained to their dreadful life in childhood, and the same is true of the sorceresses and Buddhist priestesses.

There are no schools for girls outside of those established by the missionaries, no homes for blind, deaf, orphan, or friendless children, who drift into the Buddhist temples or the hands of the sorcerers or trainers of dancers, or become slaves in some alien family.

Marriage customs add much to the bitterness of women's lives. The fact that a woman never sees her husband till the hour of her marriage is pregnant with legions of miseries, which any woman can easily imagine without further comment. The shyness, ignorance of the world, of herself, and all things, which have been diligently fos-



A KOREAN BRIDE



tered in her, makes this sudden cruel plunge from the seclusion of her own home into the ice-cold waters of life, with a family of utter strangers (not to mention her strange husband), an ordeal of exquisite agony to the ordinary shrinking young creature.

To this is added the horrors of the concubine system. Is the wife ill looking, or childless, or in any way distasteful to her husband? He forthwith takes to himself a concubine. Has she grown old in his love and service? He resorts to a concubine, who, tho of low family and coarse nature, frequently rules over and ill-treats the rightful wife, shoving her quite to the wall. As for the concubine herself, her position is insecure, she may any day be put aside; she is snubbed by ladies of good standing, treated with unseemly familiarity by men, her children can not inherit without special intervention, and are not counted legitimate; she has no sure hold upon her lord's affections except in youth, good looks, and her children; her life is precarious and full of sorrow, doubt, and fear.

The dancing-girls are the toys of evil men so long as youth lasts; they are then cast aside to scorn, sickness, abuse, and death, unless, as rarely happens, they have managed to save a little money or have married. The sorceresses are given over to the service of the devil, to frenzy drunkenness, and life-long hypocrisy and imposition, often dying early, as the result of their excesses.

Korean husbands vary, like those of other nationalities, and, except when intoxicated—as they frequently are, alas!—do not seem inclined to ill-treat their wives, according to their idea of ill-treatment. When drunk they beat them cruelly, and in fits of jealousy sometimes cut off the wife's nose. A fairly kind husband of good family and more than moderate means considers it nothing out of the way to allow his wife to carry water and other heavy loads, to beat the rice with a terribly heavy mortar, and perform other equally laborious tasks while he sits in the *sarang*, smoking and chatting with his friends. To gamble away her earnings, or spend them on other women or in drink, to leave her to support herself and his little ones, is not uncommon, but is, alas! nothing different from what is done by some Europeans and Americans.

To us who find home ties and family life the sweetest thing on earth, it is inexpressibly sad to behold how little of this there is in the Korean woman's life. The *sarang* and *anpang* divide the family. Men and women live practically apart. The pleasures and business of the men are carried on in the outside world, in and beyond the *sarang*. It is almost an unheard-of thing, except among Christians, for men and their wives, daughters, or sisters to go anywhere together. How can they, when it is thought improper for women to go out at all?

It would be unthinkable for a Korean family to sit together in the evening round a table reading or playing games—impossible; for the



women play no games, and there is no light by which one can see well enough to enjoy work or play in the ordinary Korean household.

But the saddest thing in the life of Korean, as of all heathen women, is the fact that there is no outlook, no hope, no vision above the earth or beyond the grave. The skies are brass above their heads, not a slight canopy thinly veiling a heaven, of which it hath not entered the heart of man to imagine the glories. The grave closes over them in absolute blackness, with no hint of the light beyond and the life eternal. "Where no vision is, the people die." A poor woman dying in the hospital said to the missionary doctor: "Oh, where am I going? Oh, it is so dark, so dark! Is there no light?"

#### What the Missionaries are Doing

Let us notice a few ways in which the condition of these women is changed for the better by the coming of the Gospel.

Nothing else is worth mentioning in comparison with the fact that immortal souls are saved, for, after all, the things that are seen are only for a time, and a mortal's condition during a few score years on earth will count for little in the eons of eternity. But even looking no further than this life, and to answer the sneers of those who do not believe in missions, let us see how the present temporal state is modified by the entrance of a better hope.

First of all, the husbands change. Christianity works a miraculous change in the men, noted and talked of by communities far and near. Gambling, drinking, and other vices are completely stopped, and money flows into the household coffers for necessities; quarreling and wife-beating are known no more; and, further, the man, in the light of the missionary's teaching, gets a better lamp for his wife to sew by, puts a pane of glass in the window of the *anpang*, digs a well close at the door, helps her with the heaviest burdens, when able hires a servant, and, in a word, begins to treat her with considerate, unselfish love. This in itself makes all the difference between daylight and darkness in the home, and a little unheard-of heaven on earth for the poor, down-trodden creatures, who never dreamed of a possible improvement of their condition.

Second, the marriage customs are changed. No more concubines; no more jealousy, heartbreak, and quarreling; no more women of uncertain and precarious standing, despised, looked down upon; no more dishonored children.

Again, schools are being established for the girls. A vast new world of interest and delight is opened to these fresh young minds, in which they develop with marvelous rapidity. These women have known nothing of real music, but now they learn to sing, now they have something to sing for, and it is pathetic to see their eager, passionate desire to learn and sing the hymns, and the endless delight they take

in their own crude efforts to render the tunes. Many an old woman who can not read a line has learned all the commonest hymns in the book by heart, and can recite or sing (?) them on any occasion. The light in the formerly dull eyes and the songs of their lips speak for themselves of what God has wrought through woman's work for women in Korea.

The Christian women, moreover, have gained dignity, social importance, and self-respect; for now each has a *name* of her own, read at service before the assembled multitude, sealed with the baptism water on her brow, written in the records of the church among the names



A KOREAN LADIES' COUPÉ

of all Christians. She hears the others exhorted to watch over, pray for, and help her, and she is placed in a class whose leader reports each week to the *moxa*,\* whether she has attended the meetings, has been sick or away, etc. No; she is no more an insignificant molecule of society who, alive to-day, may disappear to-morrow without injury or concern. She is a sister in the Lord, of immense importance to everybody; her doings are well known; she is a lamb folded, fed, and cared for; no longer a stray sheep lost in the wilderness, torn and weary, and ready to die.

But all this is nothing compared with the fact that they have discovered they possess a *soul* and a *future*! If a poor hack-horse could be suddenly transformed into one of the sons of God, with a partial knowledge of what God has for His sons, and a clear appreciation of what he formerly was, it could not mean more to him than to these women, who have been suddenly lifted from the condition of mere

\* Missionary.



SOME KOREAN SCHOOL CHILDREN—READY TO BE TRAINED FOR GOD OR THE DEVIL





beasts of burden to join the innumerable company of angels, the general assembly and church of the first born, who are written in heaven to behold as their father, God, the judge of all, and their brethren, the spirits of just men made perfect, and, crowning glory, Jesus their Savior, the mediator of the new covenant!

In the light, then, of what we have seen the question as to whether women missionaries are needed would never arise, but how best can we economize and most advantageously use the few whom the Church in Christian countries sends.

There are between eight and twelve million souls in Korea; the approximate number of women is easily computed. Of this population, there are in touch with Gospel light about forty thousand Protestant Church adherents, catechumen and baptized Christians. Of these, about one-half are probably women.

The native women, as they pathetically told Miss Chase, get comparatively little from the men missionaries, whom they are too shy to question, whose visits to each little group are necessarily brief, and whose efforts are divided between the millions of heathen who have never heard and the thousands of new believers who are all very ignorant. These women need a woman who can sit down quietly with them in the *anpang* and patiently teach them, and listen patiently to their "unlearned questions." But in all Korea, in twelve centers of work, hundreds of populous miles apart, there are, counting both Methodists and Presbyterians, those on the field and those on furlough, from Canada, Australia, and the United States, only one foreign single woman for every three hundred thousand. It needs no argument to show that these women's unaided efforts are as a drop in the bucket compared with the crying need; therefore, it seems evident that they can do most good by teaching and training natives who can go forth and teach others.

The work which we believe will result in greatest fruitfulness in the end is:

*First.*—To teach young girls in schools.

*Second.*—To train the intelligent, advanced Christian women who seem fit for it for Bible women and evangelistic workers.

*Third.*—To hold Bible classes, of a week or ten days' duration, in the little Christian villages.

The meeting and teaching of inquirers and heathen women who come in great crowds to the newer stations from curiosity, our ladies are not wholly equal to, because the *kugunging*\* countrywoman comprehends, for the first few interviews, very little of the Korean of foreigners, and pays scant attention, owing to curiosity. Native workers are needed here, and here they accomplish wonders.

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\* Sight-seeing visitors.

Without violating all their ideas of propriety, women under thirty-five can not go about from house to house or village to village as Bible women, and, on the other hand, many of the older women can not read and seem unable to learn, while numbers of those who are highly fitted to do this work are overburdened mothers of large families. There are no maiden ladies in Korea, but there are quite a number of widows, and on these we must mainly depend for our assistants, leaders, and Bible women. But altho they can not serve in so public a way and can not give their whole time to the work, there are many faithful Christian women who do what they can, as opportunity offers, in telling their neighbors and relatives, employers or servants and friends, about the blessed Gospel, and it is no doubt that to this is due, in part, the wonderful spread of Christianity from village to village, where missionaries have never gone.

Let me cite a few instances. Mrs. Yi, an old widow woman of between fifty and sixty who could not read, moved with her two sons from the Christian village of Sorai, where she had been converted and instructed, to Chil Pong, a village far off, nestled among the mountains. Tho she could not read, her sons could, and, through her, they, their wives, and, later, their children, were all converted, and little by little thẽir neighbors. There are now two little groups of Christians and two neat little churches within ten miles of each other, all practising and *preaching* the Word, as the result of this ignorant old woman's faith, labor, and prayer.

Again, in an island off the coast of Whang Hai, a number of people who had been partially taught, and had been in a measure intellectually convinced, decided to become Christians, but they were very ignorant, no one had time to visit, instruct, and encourage them, and they fell back into heathenism. Mr. Kim's mother—who after her conversion, tho she had plenty of means, and was of the class who do not go out, went about constantly, from village to village, exhorting unbelievers and teaching the Christians as she best could—undertook the rather perilous trip across currents and to a dangerous coast to help these islanders. She was ill received. A perfect stranger, no one would give her shelter, she was looked upon with suspicion; but she persisted, talked to the women at their gates, the well, the clothes-laundering places, and with such soul-winning power that several of them listened perforce and believed. She was invited into the homes, treated as an honored guest, and one year later, when she visited the island with the missionary, found a group of earnest men and women Christians, and a good commodious little church, set on a hill where all might see it—the fruit of one poor woman's work for women.

Mrs. Pak, a Presbyterian convert, and a widow whose second daughter had just married, went to a distant town to visit her other

daughter, whom, with her family, she soon led to Christ, and then began reaching out to the neighbors and teaching the children, until the Methodists, in whose field she happened to be, were able to organize a church as the result of her volunteer work of love. In the meantime the Presbyterians, who were not aware of these facts, had urged her to return to Seoul and accept a salary to do continual Bible work in the hospital; but so strongly did she feel the call for her service where she was, that she refused this offer and remained to work unpaid.

Mrs. Yi's daughter-in-law, a young *savie* not twenty, became converted after her marriage, and was eager to tell her friends; so when



THE METHODIST WOMEN'S HOSPITAL IN SEOUL, KOREA

at length she was allowed to pay the customary visit to her relatives, she began to *chando hao* (pass on the word). Scorn, mockery, and abuse were the result. But she persisted, and so faithfully that one by one they yielded, and now seven sturdy, earnest farmer households are believing, baptized, and *passing on the word*. These are incidents which could be paralleled many times by every one who has had experience in the work.

Enough can scarcely be said in praise of the efficiency, earnestness, and zeal of the few women who serve as Bible women and helpers, often voluntarily. It must be remembered, too, that their books are few. With the exception of some tracts, they have a simple catechism, and the New Testament, without references, and no commentaries or concordances; so that to teach as they do necessitates great familiarity with the Word, a heart in touch with the source of wisdom,



and faithful attention to the instructions received from foreigners. One of the women I know made three long country trips last year, two of them at her own suggestion, when only her bare expenses were paid. She taught at all of these three times a day with great thoroughness, witnessed to by the foreigners who were present, teaching the women to read, as well as giving Bible studies. Two others held a class of little over a week's duration at their own instance, the natives testifying to the benefit received. Another of about eighty who can not read, but who knows by heart much of her Testament and hymn-book, visited the hospital regularly all winter, talking to the patients in the dispensary and wards, and others whose family duties do not permit them to go to the country, have brought neighbor after neighbor into the Church.

But most of the people are poorly instructed (many of them can not read), so we need trained teachers—trained by foreign women. Native women are begging pathetically for schools and Bible-training classes. But even the foreign women who are here have not always money enough to itinerate with, or to pay the traveling expenses of the voluntary women helpers who go with them. Mrs. Sharrocks and Miss Samuels, of Syen Chun, told me they now had no time to do anything but teach the increasing numbers of believers, while from the south comes the cry of hundreds of inquirers coming to the stations and no one to teach them.

If there are those who seek a work full of opportunity and inspiration, let them come and join us. If any woman doubts whether life is worth living, let her enter the work for women in Korea.



PROPORTION OF DENOMINATIONS IN UNITED STATES

## MRS. ISABELLA BIRD BISHOP, TRAVELER AND FRIEND OF MISSIONS

BY MRS. JOSEPH COOK, BOSTON, MASS.

It has been somewhat surprising that Isabella Bird Bishop's last great journey into the unknown should have been so little chronicled on this side the Atlantic. She was first introduced to American readers through one of her earliest books, "A Lady's Life in the Rocky Mountains," and her later works, "Korea and Her Neighbors," "The Yangtse Valley and Beyond," and "Pictures from China," have been published in New York. Altho so much of Mrs. Bishop's life has been associated with Edinburgh, she was not a Scotch woman, but the daughter of an English rector and kinswoman of Bishop Sumner, at one time Archbishop of Canterbury. Consequently she was a staunch member of the Church of England all her days, altho, when her interest in missions awakened, her mental horizons were sufficiently wide and inclusive to take in all denominations.



ISABELLA BIRD BISHOP

Like John Ruskin, she was taken as a child by her parents on long, leisurely journeys in their own carriage, and this was the beginning of those extraordinary travels which encircled the globe and followed "unbeaten tracts" in many lands.

Dr. Bruce, in the *Edinburgh Medical Journal*, commenting on the career of Mrs. Bishop from the viewpoint of a physician, says: "There is much to be wondered at in the physical history of Mrs. Bishop. When she took the stage as pioneer and traveler, she laughed at fatigue, she was indifferent to the terrors of danger, she was care-

less of what a day might bring forth in the matter of food; but stepping from the boards into the wings of life, she immediately became the invalid, the timorous, gentle-voiced woman that we associate with the Mrs. Bishop of Edinburgh. It is not a question of dual personality; it is the varied response of a single personality under varied conditions."

When I first met Isabella Bird in Edinburgh, in the winter of 1880-81, she was so tiny of form and delicate in appearance that I wondered at her achievements. She was not in bondage to her body, but endured to the very last years of her life incredible hardships with never a murmur. Stalwart men in China and Japan have told me that when they were so fortunate as to act as Mrs. Bishop's *cicerones*, they were worn out before she showed a sign of fatigue. As late as 1901, tho then in her seventieth year, she rode a thousand miles in Morocco and climbed the Atlas Mountains. I last saw Mrs. Bishop in Yokohama in 1895, when she was about to sail for Korea. She spoke most despondently of her health, of heart trouble, and other complications. Notwithstanding she was then sixty-three years of age and an invalid, she was traveling absolutely alone, without even a maid. We can not but admire the indomitable spirit which controlled the frail body, and enabled her to take such journeys as are set forth in the united results of her experiences in Japan, Korea, China, India, Persia, and Morocco.

Mrs. Bishop was the first lady to be elected (1892) Fellow of the Royal Geographical Society, and at the time of the Khurdish persecution of Christians she was granted a hearing on the Armenian atrocities before a meeting of members of Parliament. In this way the subject was brought prominently to the notice of the government and the public.

Whoever has read "Unbeaten Tracks in Japan" will find in the book internal evidence that the author was at first not merely indifferent to missions, but positively prejudiced against both the workers and their work. In her little *brochure* entitled "Heathen Claims and Christian Duty" she does not conceal this fact. It is said that during her first fifteen years of travel in the East she would go three days off her route rather than accept the hospitality of missionaries. Dr. George Smith, of Edinburgh, at the Congress of Missions held in connection with the Columbian Fair of Chicago, in 1893, stated that Mrs. Bishop was the greatest advocate of the cause of missions that had come to the church in many years. As a world-renowned traveler, as a Fellow of the Royal Geographical Society, she could always command an audience of those people who would never think of attending any ordinary missionary meeting, and who are, therefore, those who most need enlightenment on this subject.

Mrs. Bishop's married life lasted only five years. For three years



Dr. Bishop was a hopeless invalid, and the tireless traveler became the untiring nurse until her husband's death in 1886. In devoted memory of Dr. Bishop's career as a physician, his widow became intensely interested in medical missions. From her private fortune she established hospitals for women in Japan, Korea, India, Kashmir, and China, besides an orphanage for girls in Tokyo. She also made herself acquainted with minor surgery, and found this an invaluable aid in her travels.

Mrs. Bishop was an enthusiastic botanist, and from childhood knew chemistry, and was accustomed to the use of the microscope. A writer in *Blackwood's Magazine* says that Mrs. Bishop was rather indifferent to the honors which impressed the public generally, but she became enthusiastic over such accomplishments as "her sketching, her photography, her housekeeping, dressmaking, and last, but not least, the fact that she had baked a cake for the King of the Sandwich Islands."

She was left alone in the world after the death of her husband, and endured eighteen months of invalidism before her final release. One of her last utterances was: "Come, O thou traveler unknown, whom now I long yet fear to see." But with the peace which she said was wonderful, she heard "the clear call," and set out fearlessly on her final voyage.

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## THE IDEAL MISSIONARY CAMPAIGN: GOD'S WARFARE AND HIS WEAPONS

BY THE EDITOR-IN-CHIEF

There is a military allegory in the New Testament which is applicable to the spiritual work of the Church:

For tho we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing every thought into captivity to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled (II. Corinthians x : 3-6).

This short paragraph repays closest study, for it contains the secret of success in that most difficult of all tasks and toils of missions—the *pulling down of strongholds*. Whatever success has so far rewarded missionary endeavor, this certainly has not yet been achieved. The expression is emphatic—the utter demolition of the very central fortress of the foe. This result is assured when the warfare is not after the flesh, but after the spirit, and when the weapons are not fleshly, but spiritual and mighty through God.

Paul writes as one familiar with ancient modes of warfare, and

these may interpret his metaphor. It is well known to the historic student that the most skilful wars against the strongest defenses, such as was found in walled cities like Babylon, were conducted by means of certain famous devices which were combined—their power largely depending on their combination: first, the catapult and ballista; second, the moving tower; third, the battering-ram, and, fourth, the Macedonian phalanx. It is possible that Paul refers to all of these in the passage above quoted, and hence it may be of importance to look, first of all, at the part each of these played in the demolition of ancient strongholds, that the full force of the metaphor may be felt.

The catapult and ballista were simply the ancient engines for projectiles—the catapult for throwing large darts and arrows, and the ballista for hurling stones. The former was a huge bow, bent by a windlass, and, when the cord was suddenly released, the recoil threw the dart or arrow with great force. It was probably invented by Dionysius of Syracuse about 400 B.C. The ballista, tho made in different ways, was in effect an ancient mortar, hurling huge stones over walls so as to fall like shells, vertically.

The battering-ram is so ancient as to be referred to by Ezekie', 600 B.C., as already in common use. It consisted of a massive beam with a metallic ram's head at the end, so mounted as to be slung to and fro, and used to beat down massive walls, or at least make a breach in them. Justus Lipsius refers to one as one hundred and eighty feet long and two and a half in diameter, the iron head weighing over one and a half tons. When worked by a hundred soldiers its momentum would equal that of a thirty-six pounder.

The moving tower was an ingenious device to cope with the high towers that flanked the walls of the foe, and thus gave enormous advantage in hurling down deadly missiles and red-hot metal or burning brards. These moving towers were built to match the others in height, and wheeled so close to the stationary towers that soldiers could fight the enemy at close range, and even pass from one tower to the other.

The Macedonian phalanx was a device of the ancient Greeks. At first it consisted of four thousand men, but Philip of Macedon doubled the number, and afterward it was quadrupled. The soldiers were spearmen, arranged in a square, and standing so close together that they could lock their shields overhead, like the overlapping scales of a moving monster. The ranks stood several men in depth, displaying in front a row of extended spears. The momentum of the phalanx at the outset of the charge usually decided the battle. From this device came the Roman legion, and in modern times the military square of Napoleon.

The language used by Paul suggests these military methods of subduing great fortresses and fortified cities, and it may be of utmost

importance to learn what are the corresponding spiritual methods of warfare which are mighty through God to the utter demolition of hostile systems of error and iniquity. It is also of highest consequence to note that for true success *all God's weapons need to be used*, the absence of any one tending to weaken all the rest and make them comparatively ineffective.

We believe the Word of God clearly reveals these chosen instruments of God, in His campaign against evil, to be *four*—namely, *His Word* and *His Spirit*, *united prayer* and *consecrated giving*. At no time in history have these four been so combined as in the times immediately succeeding Pentecost (Acts ii: 41, 47; iv: 23, 35), and hence the marvelous triumphs of that short epoch of missions; and so far as these four have been united in modern times have supernatural results been wrought. It is, moreover, conspicuous that to each of these separately is attached a specific *promise of power*.

### The Sword of the Spirit

I. *The Word of God*. This is the absolute basis of all mission work—the corner-stone of its whole structure. It must be used in two forms—orally in preaching and teaching, and on the printed page. Without the Word of God preached there will be no converts; without the printed Book there will be no firm foundation for the Church, and no permanent bottom for the Christian assembly and community.

Attached to this is the most conspicuous pledge of power in the whole Old Testament:

As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater, so shall *my word* be that goeth forth out of my mouth: *it shall not return unto me void*, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it. . . . Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isaiah lv: 8-13).

No translation ever yet did justice to this Scripture. Here God magnifies His Word—whatever “goes forth out of His mouth,” as the expression of His mind, way, and will. He declares that it is sent forth on a definite commission, and promises that in no case shall it come back to Him profitless. It shall accomplish the very thing He desires, and shall effect that for which He has sent it forth. Like the rain from heaven, that comes down in showers, commissioned to water and fructify the earth, and not returning in vapor to the skies until its errand has been accomplished, so God's Word goes forth out of His mouth to make the fir-tree and myrtle-tree grow where the thorn and brier—signs of the curse—have grown. And so sure is this result that it constitutes the one everlasting sign of His truth and power,



upon whose perpetuity depends His name and fame, and which is to be the standing miracle of grace and the perpetual memorial of God. Here manifestly is the first and foremost of God's weapons of warfare, preeminently mighty through God.

### The Power of the Spirit

II. *The Spirit of God.* Here again how vastly important is combination. Even the Truth of God is powerless without the Spirit of God. There would be no rain were it not for atmosphere, wind, and sun, and even if there were showers, there could be no fertility of soil. The Holy Spirit is at once atmosphere and wind and sunshine, light, warmth, and life. For the Spirit, therefore, the disciples were bidden to tarry. Tho' equipped with the *truth*, they were to wait to be endued and endowed with *power*. Let us again notice the emphatic assurance that with the Spirit's anointing comes also new success in service.

That repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke xxiv: 47-49).

And, being assembled together with *them*, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, *saieth He*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. . . . But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts i:4, 5, 8).

There must, then, be not only a full knowledge and utterance of the Gospel message and the whole truth of God, but it must be with that supernatural power—that unction—which is indescribable but unmistakable, and which clothes every messenger with a sort of prophetic authority and a Divine effectiveness. It is as supersensual and evasive as subtle perfume, or the mysterious force of gravitation or magnetism, but as unquestionable in reality and efficacy.

### Man's Cooperation With God

III. We now turn to the *human* side, to consider the weapons of warfare which depend absolutely upon man's active cooperation with God. Of course, here as before there is no power without Him; but the stress is more especially upon the human side of the work. There must be continuance in *prayer*, and especially in *united* prayer, and there must be systematic and self-denying *giving*. And, again, praying and giving must be united if either is to have the normal efficacy. Let us look at each in turn. The most unequivocal promises of the Word of God attach to *prayer*. In the last discourse of our Lord,

before crucifixion, He first unfolds the mystery of *prayer in His name*; that is, prayer whose whole virtue lies in *vital union with Him*, so that *He becomes the true suppliant* (compare John xiv: 13, 14; xv: 16; xvi: 23, 24, 26, 27). It is plain that whatever any man asks in another's name, the other asks through Him; the right to ask in His name implies that He deigns to permit His name to be so used to secure a favor that would not be asked or granted on one's own merits. This is the ground of all prevailing prayer in Christ's name—that, when so asking, God sees and hears, behind the human suppliant, the great Intercessor whose name the praying soul uses as the ground of his plea.

Then, as to *united* prayer, it adds the further element and advantage of combining *individual* prayers, acceptable in themselves, in a *collective* petition, whose power is the united power of all the praying souls in the company. The great lesson taught us on this subject is in Matthew xviii: 19, 20:

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

The word for "agree" is *symphonize*—a word drawn from the concord of a musical chord; it suggests a master musician laying his hand on the keys of an instrument already tuned into harmony with each other and with the whole instrument and the musician's mind. Such agreement is not superficial nor artificial; it is not something into which we can enter of our own will, alone; but is a higher harmony, dependent on fellowship with God. But when those who live in a holy atmosphere thus find fellowship in holy agreement (not a human sympathy merely, but a Divine symphony), whatsoever they ask is as sure to be done as that God is our God, and can not move by His Spirit in praying disciples contrary to His own purpose. Moreover, we are here assured that, whenever and wherever two or three are gathered in the name of Christ—the smallest number that can be gathered—He is Himself in the midst of them, their gathering embraces Him. The artist, Tissot, has represented it in his marvelous picture as a sort of sheen of light, having definite shape, a spiritual personality, enfolding and enwrapping the two or three that are met in His name. Of course, to such united prayer there can be nothing less than Divine response.

The all-important practical question is: Why is mission work at home and abroad so often comparatively unsuccessful? It is no depreciation of blessed results to concede that the weapons of our warfare have never yet proved "mighty through God to the pulling down of strongholds." The defenses of the enemy yet stand apparently impregnable, and in some cases scarce a breach has been made in the

walls! And as for the hostile "imagination" of men, the high towers of human philosophy and organized iniquity that exalt themselves against the knowledge of God—surely no one will pretend that they are cast down. They still fling their flaunting banners to the breeze, and boast their triumphant power to resist the combined onset of the Christian army. Why have we been unable to demolish Buddhism and Brahmanism, Confucianism, and especially Mohammedanism? Nay, at this very time spiritualism, rationalism, theosophy, and a host of kindred foes are assailing the strongholds of our faith and threatening the very foundations of Christianity!

#### The Power of Consecrated Gifts

IV. A fourth weapon chosen of God is consecrated *giving*, and, without *this*, we may weaken all the rest. Let us again note that to this, even in a former dispensation, was linked one of the grandest promises of God:

Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? in tithes and offerings. Ye are cursed with a curse: for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it*. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful-  
some land, saith the LORD of hosts (Malachi iii: 8-12).

It requires no little daring to "spiritualize" such a promise and nullify its obvious literal force. It is a promise to faithful rendition of *tithes and offerings*. It has reference to systematic fidelity in *giving and nothing else*. And the promise is untranslatable. "I will open you the windows of heaven and outpour blessing upon you *until failure of enough!*"—not, as it seems to us, failure of room on our part to contain, but of *blessing on His part to bestow*—*i.e.*, since He is inexhaustible forevermore! As long as the gifts come in, the blessing shall pour out.

Here, to look no further, the conditions of success are utterly lacking, and, so far as we can see at present, hopelessly lacking. After nearly two thousand years of Gospel history, the apostasy from God in the matter of giving—which spans the whole interval since apostolic days—is absolutely unreached. It is dollars to Mammon and cents to God. On the part of most disciples, the very sense of stewardship is gone. Giving is impulsive and occasional and disproportionate instead of being based on principle, regulated by system, and beautified by self-sacrifice. With the claims of a dying world pressing upon us, and the outstretched and pierced hand of the Lord Jesus

mutely pleading for our gifts, the cause of missions is in constant peril from debt and retrenchment, and this fact is appalling! Even Moravian Brotherhood, our leaders in missions, have been threatened with the dire necessity of shutting up mission stations and abandoning mission fields from sheer emptiness of the Lord's treasury!

Here stand the frowning walls of the foe, behind which are entrenched over a thousand million slaves of sin and superstition. We have God's catapult and ballista, His battering-ram, His moving towers, and might have His compact phalanx. But His engines of war and His "legion" do not work up to their power, nor work together. At times and in places the battering-ram makes a breach, but the host is not ready to enter and occupy the fortress. At times the Word is preached faithfully, but prayer relaxes its hold on God or gifts are withheld. All the movements of the army are paralyzed by a failure in one department.

Let us hear the command of love once more:

*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment (Mark xii : 30).*

Here is God's *military* square. He would have man on all four sides—intellect, affections, conscience, will—front the enemy, all His powers combining to support each other in the resistance. And so, in mission work, He would have the preaching of the Word, the power of the Spirit, effectual praying and self-denying giving, so combined as to present everywhere a front to the foe, and each lending support to the other and to all the rest. When, and so far as this ideal becomes real, all hostile fortresses will fall and victory crown our banners.

It is not improbable that, in writing these words to Corinth, Paul had in mind the siege of Jericho (Joshua v : 13; vi : 21). In fact, the language, closely examined, suggests all the great facts of that first overthrow of Canaanitish strongholds: the thirteen marches around the city; the abandonment of human methods; the employment of Divine means, apparently inadequate; the armed men; priests with jubilee trumpets; the ark; the rereward; the blast with the trumpets, and the signal shout. Yet these "weapons," so absurd to human eyes, proved mighty, through God, to the pulling down of strongholds, and even of the high towers of arrogant pride and defiance, and it is noticeable that this miraculous result was not secured until all human plans of the campaign had been utterly subjected to the higher plans of the "Captain of the Lord's host," and even then the host of God were not permitted to avenge the disobedience of the Canaanites on God's behalf until their own obedience was complete to the last minute detail.



May it not be so even now—that God waits to use His Church for the utter demolition of false systems of doctrine and practise until the obedience of His people is complete? For ourselves, we dare not doubt that, were all these reasonable conditions united, were God's military square strong on every side, presenting to all false systems the front of His own inspired Word, backed up and flanked by the Spirit's anointing in the messengers, and fervent praying and self-denying giving in His Church, then would be a new era of conquest, to which all previous victories would be but partial and incomplete, and, in comparison, defeats. What hinders God's ideal campaign from becoming real?

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## THE POLITICAL GEOGRAPHY OF AFRICA

### A HINT FOR THE STUDY OF ITS MISSIONARY FIELDS

BY REV. HENRY OTIS DWIGHT, LL.D.  
*Secretary of the Bureau of Missions*

To this day one sometimes finds a white-haired man in New England who talks of what is and what is done in "the West." A little listening, however, will show that he has hazy ideas even of Chicago. The man means Buffalo, and is simply using an expression that was in use in his boyhood to escape definitions that then were difficult. Something of the same sort of misleading generalization appears now and then in popular writings on Africa. The name "Africa" is daringly used, as if it fully described a definite locality in the mind of the writer. If greater precision is needed, the expressions "South Africa," "North Africa," "East Africa," "West Africa," "Central Africa," etc., may be used. The impression on the mind of the unlearned reader is that Africa can be covered on the map by one hand. One can drive through it as one could drive through an old system of township nomenclature—"North Hardwick," "South Hardwick," "East Hardwick," "West Hardwick," "Hardwick Center," etc.

The question arises whether the time has not come for abandoning this vague way of speaking of a great continent. We no longer speak of Asia or of Europe in this way, except where it is understood that we are not going into particulars. Africa has been divided up into political territories, and each has a name of its own, altho many of the names are still uncouth and unwieldy. Nevertheless, they serve pretty closely to define the regions to which they belong. Excepting the vast French spheres of interest in North and West Africa, the characteristics of each of these political divisions of the continent are tolerably well known. Why use a vague term when a more precise one exists?

Egypt brings to mind at once a definite idea. It is the land of

the Nile and the Pyramids and the Pharaohs—the land where the principles of the Pharaohs are being slowly overthrown by British rule. We hardly think of Egypt as merely a part of Africa. Abyssinia, too, stands apart by itself—the Christian kingdom of quaint customs, which has fared so hardly at the hands of its neighbors that it is still as exclusive as Tibet. It nevertheless occupies a knot of mountains that have important relations to the climate and water-supply of the surrounding regions. Algeria, too, leaves a definite impression on the mind, as a curious colony where Mohammedans shape prevailing customs, and the French republic furnishes them with a government stable enough to assure the quiet essential to domestic and commercial prosperity. Morocco, again, has a definite meaning in the mind—object-lesson that it is of the corruption and squalor and turbulence, and withal of the picturesqueness, of a fully independent Mohammedan state that is really friendly to no one but itself.

Cape Colony has a certain identity of its own in our thought, and the same is true of a large part of the great realm that is often spoken of as British South Africa. Merchants know more than mission study-classes about these regions; for the quantities of hardware, and farming machinery, and sewing-machines, and cabinet organs, and pianos, etc., that go to different ports of South Africa from New York is enormous. We know something of the Transvaal and the Orange River Colony, and something of Natal—provinces where the whites, British or Dutch, are less numerous than the blacks, and where the Zulu and the Kaffir hold the place which farther south is held by the mixed “colored” race thoroughly under the influence of the white people. Rhodesia we ought to know more definitely—the great interior kingdom now being built up from the territories of Bantu warriors, that it may serve as a permanent, safe, and sure guardian of the Cape to Cairo Railway. This railroad has lately leaped the dizzy abyss of the Zambesi at Victoria Falls, and is rapidly pressing on to the northward, and drawing white colonists, for better or for worse, in its train.

German Southwest Africa, which is the last refuge of the diminished Hottentot race, and Portuguese West Africa, or Angola, the oldest of the European colonies, hold the west coast parallel with the great British territories of the interior, just as Portuguese East Africa, with its jealous guard of the mouth of the Zambesi, covers the east coast of the continent to a point well up to the parallel of the British holdings around Lake Nyasa. When we have named German East Africa and British East Africa we have followed the east coast of Africa well up to the borders of Abyssinia.

We all know well enough the Kongo Free State, with its fair beginnings, its prosperous development in regions open to public view, and its infamies of the rubber forests, where traders work their will hidden from all eyes save those of the Searcher of Mysteries who re-

pays the wrongs of the poor. North of the narrow coast-line of the Kongo Free State comes that of the French Kongo, a beautiful land which has this peculiarity—that a traveler, if he be French (for your French colony is rather Chinese in exclusiveness), and if the wild men of the Sahara do not shoot him, can tramp overland on French soil all the way to Algiers on the Mediterranean. All great masses of territory in Africa, that are still completely unknown as to topography and resources, lie within the vast region between Lake Chad and the Atlantic. This region may be called French West Africa, if the memorizing of the four or five territorial names is too much to expect. But along the west coast of Africa lie a number of colonies of greater or less importance. There is the German colony of Kamerun, the British colony of Nigeria, which has an important future before it; Lagos, with Yorubaland behind it; French Dahomy, German Togoland, British Gold Coast and Ashantiland, Liberia, and Sierra Leone. All of these coast colonies have a certain amount of “hinterland,” but all of them are stopped from further expansion inland by French territory that cuts them and their inhabitants off from any close relations with the great interior.

One effect of this great extension of the French sphere of influence is the abolition of the Sudan. This is a name invented by the Arabs. It means the country of the blacks, and was originally applied to all of Africa that was unknown; in fact, it originated in ignorance, and has long served as a screen for ignorance. All the western territories to which it once was applied have now recognized names of their own. The name can now be rightfully and intelligibly applied to the Egyptian Sudan only, of which “Sudan” is the official and permanent name. It is misleading for missionaries living in Nigeria or in the Sierra Leone country to say that they are working in the Sudan. They are not; and, what is more, they can not reach the land known formerly as the Sudan until French exclusiveness passes away. Both Nigeria and Sierra Leone are hemmed in by the all-embracing French territories.

To cut a long story short, Africa is mapped out into its several political territories. It has subdivisions, boundaries, names of precisely limited districts, over a great part of its surface. For this reason it is reasonable to suggest that missionaries, in writing of their stations, and study-classes, in examining the great once Dark Continent, use the names of these political divisions in describing any particular land on the continent. If we know that each of these names represents a great country, let us all use the name that every one will understand. If we do not know this fact, let us not hide our lack behind vague and meaningless terms like “Central Africa” or “West Africa,” but rather refrain from talking about Africa (except in a very low voice) until we have learned where we are.



ONE OF THE OBJECTIONABLE DISTRICTS OF CALCUTTA

## THE "OPEN SORE" OF INDIA: THE SOCIAL EVIL

BY REV. HERBERT ANDERSON, CALCUTTA

Missionary of the Baptist Missionary Society of England, 1886-

A missionary's activities in any of the great cities of the East bring him into close contact with every phase of native life. The closer the contact the more he learns of what the superficial observer hardly sees, and the existence of which he is often tempted to deny. This is true of the social evil, which is to India what the drink problem is to England. It is noticeable how few of the many social reformers in this empire have called attention to a vice more rife, more harmful, and, from a national aspect, far more threatening than many of those evils they continually decry.

The social evil in India is a subject in a sphere too large for adequate treatment in a short article. Acquaintance with the facts in one province, moreover, does not imply knowledge of another, and while the attention given to the subject is so small, and the literature available upon it so meager, any one desiring to call the attention of the public to a theme both difficult and delicate to handle must guard against unwarrantable generalizations and the danger of painting a dark picture in too deep shading. Nevertheless, it is foolish to ignore a social cancer, and, in the interests of morality, a knowledge of the approximate truth on this subject is better than ignorance. Silence is not always golden; for Paley's dictum is true: "However it be accounted for, the criminal commerce of the sexes corrupts and



depraves the mind and moral character more than any single species of vice whatsoever."

And first of all as to facts. In India, government census returns throw a lurid light upon the social evil. Prostitution is a recognized profession, and its votaries are not ashamed to be known as those who use promiscuous unchastity for gain. Apart from prostitution, other irregular sexual relationships in which the motive is passion come to light through police-court proceedings, hospital cases, reports on purity work, and the guarded revelations of those who live in the seclusion of Hindu homes. In this paper we shall restrict our evidence to the unimpeachable testimony of census returns. In Vol. I. A, Part II., of "The Census of India for 1901," Class XXIII, under the columns for occupation, is headed "indefinite and disreputable." One subdivision of the class "disreputable" deals with prostitutes. The following figures are then supplied: Total, 175,284. Actual workers, 117,345. Dependents of both sexes, 57,939. This army of fallen sisters is scattered throughout the empire. The principal provincial returns are as follows: Bengal, 52,385; Bombay, 18,755; United Provinces, 10,118; Madras, 10,151; Haiderabad State, 6,956; Bombay States, 5,178; Punjab, 4,525; Central India, 3,817; Mysore State, 3,369. In another column there is a subhead for "actors, singers, and dancers." The total given is 284,530, of whom the actual workers were: Men, 100,945; women, 53,674, and dependents of both sexes, 129,911. The writer of the census report on these latter figures remarks that this class belongs mainly to the gypsy and vagrant fraternity, and many of them might more correctly have been entered as prostitutes! Three per *mille* of the enormous population are supported by what are called indefinite and disreputable occupations, and this is an increase of 14 per cent. on the returns of the previous decade. The revelation made by these figures is not startling, save as it shows the professionalism of prostitution in India, while the extent of the evil has to be surmised by what must surely exist in excess of what the government returns bring so vividly to light.

It is, however, to the figures given for the cities one must turn to see the evil in its developed character. In Calcutta proper, which excludes one or two large suburbs, there was a population in 1901 of 847,796, of whom 562,596 were males and 285,200 females. Taking from this last figure the number of girls under 10 years of age—*i.e.*, 57,267, we have a total female population over ten of 227,933. Of this number no less than 14,370 returned themselves as public prostitutes, so that of all females in Calcutta above the age of ten, one in every fifteen returned herself as a disreputable woman! On the basis of calculations made after investigation in the countries of Europe, this implies, at a low average, that one male in every eight of 500,000 persons above the age of ten must, at least occasionally, lapse from

virtue! What a terrible moral condition these figures reveal! It is only right to state that Calcutta is, on the basis of returns given by government, far worse than any other city, due doubtless to the fact that the conditions tending to produce and intensify the social evil operate with greater force here than, perhaps, in any other provincial capital. The disproportion between the sexes is extraordinarily large. The city is a garrison town with hundreds of unmarried soldiers. It is also a great port. But whatever may be urged to explain the fact,



A STREET IN THE SLUMS OF CALCUTTA

fact it is, and seeing the influence a capital exerts upon a country, and the index it is of its moral tone, the figures are suggestively instructive.

Not long ago, talking to one of the highest government officials in the city, I asked him how far the province was morally deteriorating. He told me that when he started official life, thirty-five to forty years ago, he was posted to a district with a population of 250,000. One of the first cases that came before him as a magistrate was the murder of a prostitute, almost the only one known. Thirty years later, after serving in other parts of Bengal, he returned to his first appointment to find, after investigation, that there was scarcely a large village but had its house or houses of ill fame. In this official's opinion, the social vice is eating into the heart of the national life.

Government statistics do not come as a surprise to those best acquainted with the religious ideas and social customs of the country. The votaries of the Hindu faith number 207,000,000 of the 294,000,000 inhabitants of the empire. The vast majority of these worship deities stained with crime. Popular Hinduism, the religion of the ignorant, superstitious masses is still idolatry, and the history of Egypt, Greece, and Rome is being repeated before our eyes. It was thus that Ram Mohon Roy wrote of the popular religion of his fellow countrymen :

Idolatry as now practised by our countrymen must be looked upon with great honor by common sense, as leading directly to immorality and destructive of social comforts ; for every Hindu who devotes himself to this absurd worship constructs for that purpose a couple of male and female idols, sometimes indecent in form, as representatives of his favorite deities; he is taught and enjoined from his infancy to contemplate and repeat the history of these, as well as their fellow deities, tho the actions ascribed to them be only a continued series of debauchery, sensuality, falsehood, ingratitude, breach of trust, and treachery to friends. There can be but one opinion respecting the moral character to be expected of a person who has been brought up with sentiments of reverence to such beings, and who refreshes his memory relative to them almost every day.

The Hindu trinity—Brahma, Vishnu, and Siva—have disgusting stories told about them in one or other of the sacred books, so called. Take, for example, Vishnu, the Preserver, and his incarnations. Bishop Caldwell is right when he says: "The stories related of Khrisna's life (the most popular incarnation of the second person in the Hindu triad) do more than anything else to destroy the morals and corrupt the imagination of Hindu youth." But Siva, the Destroyer, is *par excellance* a corrupt deity. Dr. Murdock, of Madras, in one of his excellent pamphlets on popular Hinduism, writes: "Siva's wife, Parvati, is said often to have rebuked him for his evil habits and associating with prostitutes. She was almost ruined by his habits of intoxication, in which he indulged to such a degree as to redden his eyes. He danced naked before Atri, and from the curse of that *rishi* was punished in a way too shameful to be mentioned. He was ready to part with all the merit he had acquired by his austerities in order to gratify his evil desires but once with Mohini, the delusive form of a beautiful woman taken by Vishnu." The Puranas contain some immoral story connected with every principal popular diety of the Hindu Pantheon. And what more convincing proof of the corrupting influence of the religious practises of to-day than the fact that millions of Hindus daily worship before the Yoni and the Linga as the visible manifestation of the hidden deity. "These be thy gods, O India!" The contemplation of such objects, and the worship of such deities through centuries, helps to explain the wide-spread nature of the social evil. Further be it noted, the obscene character of



Hindu gods and godlings are engraved in stone on many of the temples of the land, incarnated in the shameless rites of some of the sects, proclaimed in the outstanding features of the Hindu annual festivals, and in some parts of the empire advertised in the person of the dancing girls and women devoted to the gods, whose profession requires them to be open to the embraces of men of all castes. Character built on the religious ideas that dominate the millions of the Indian Empire must be morally lax. It is a remarkable indication of the tolerance of a Christian government—which can only be deplored, and needs amendment—that while the Penal Code contains a law against the sale or distribution of obscene books and pictures, it exempts books of a religious or classical character not expressly written for the purpose of outraging public decency, and makes an exception also to indecent pictures and sculptures on temples and cars. The section reads: "This does not extend to any representation sculptured, engraved, painted, or otherwise represented on or in any temple, or on any car, used for the conveyance of idols, or kept or used for any religious purpose." Surely we may hope that before long Indian public opinion will demand that this exception be modified, and that the view of government more than once expressed—viz., that Oriental views of purity are so different from the views of the West that to legislate would be dangerous—is erroneous. A Hindu recently wrote to a Calcutta paper as follows: "A very respectable and well-educated Hindu gentleman has just returned from Puri, and the description given by him of the obscene pictures which he saw with his own eyes in the sanctum sanctorum of the Temple of Juggernaut there is of a most shameful and shocking character. Now, as a matter of fact, thousands and tens of thousands of men, women, and children of all ages are almost daily frequenting this and similar temples and shrines, and feasting their eyes with those highly indecent pictures and images. Can not Government, which is the moral guardian of its subjects, do something toward remedying the evil complained of?" It was of this temple at Puri and its deity that Sir William Hunter wrote: "Lascivious sculptures disfigure its walls, indecent ceremonies disgrace his ritual, and dancing-girls put the modest female worshipers to the blush by their demeanor."

That section of the Hindu scriptures known as the Tantrias has recently been brought to public notice through the investigations of the late Dr. K. S. Macdonald, of the United Free Church Mission in Calcutta. I translated one or two of the smaller Tantric works for him. His published papers show what a depth of degradation the Hindu religion has reached in its Tantric developments. Salvation is to be secured by the gratification of desire, and of the five requisites of Tantric worship sexual intercourse is one!

Some of the outstanding features of Hindu religious festivals that



annually occur add their sad evidence to the same moral weakness. It is not long since the joyous festival of the Durga Puja was filling this city of Calcutta with din and merriment. Children's happy faces, their new and bright apparel, the welcome relief from office drudgery afforded to fathers and brothers, and reunions round the Hindu home circle, after months of separation, all go to make the annual festival associated with the name of the goddess "Mother Durga" the gladdest in the year. I spent one evening during the auspicious days of worship visiting the houses of the rich, and this is what I saw. The idol sanctuary, a prominent part of the central courtyard, in a blaze of light, attendant priests performing the necessary puja, worshipers not a few, men, women, and sometimes children, prostrating themselves before the tinsel glory of the supposed deity, crowds going, crowds coming, free access to many parts of the stately homes. Attracted by music and the sound of tinkling bells, I followed a few wending their way to some other apartment, and, behold! I found I had passed from the presence of the deity to the precincts of the prostitute. It was a nautch party. Seeing the same thing in many houses, I learned the truth of what a Hindu had told me, that nautches had of late years become the outstanding feature of the Durga Puja amusements. One would not think of suggesting that there was any closer connection between worship and amusement than that the same roof covered the sanctuary and the dancing-chamber. But what a hideous contradiction, what an abominable insult to every respectable woman in the rich man's household, what a soul-destroying influence for the boys and girls who know, as well as any of their elders, the meaning of the rhythmic dance, the hidden language of lasciviousness!

The scene changes—a week or two later it was Kartik Puja. I went to the slums of the city. Hundreds were thronging the narrow thoroughfares of these haunts of vice. Several idols of Sri Kartik, on his peacock throne with his female companions, were being borne along, preceded by native musicians. The processions halted every few yards, and men dressed up as women danced as the nautchies do before the idol deity. I asked a passer-by what the abomination meant. He said Kartik Puja is the puja of the prostitutes, and then he called my attention to the verandas of the houses on both sides of the street, which were filled with women and girls of shame, looking amusedly down on this travesty of religion. To me both the above experiences were inexpressibly sad—the Durga Puja nautches in the houses of the rich, the Kartik Puja nautches in the public haunts of vice; and I could not but ask myself, Can the nation which from the top to the bottom of its social strata seeks the company of its most god-forsaken class to give it amusement, even desecrating the name of religion in the mockery of its pursuit of pleasure—can such a nation rise to influence or power?

Hinduism must also blame its social customs for the wide-spread extent of its social gangrene. As to man—polygamy. As to woman—enforced widowhood, enforced seclusion, and premature marriage. In the Social Conference of Indian Reformers, held in Bombay last January, the president, that enlightened nobleman His Highness the Gaekwar of Baroda, discussed eleven principal measures in which reform is urgently needed. The first four were: Female education, the abolition of infant marriages, widow remarriage, and the abolition of polygamy. He truthfully said:

The existence, side by side, of customs like polygamy and the prohibition of widow remarriage shows a bad organization of society. The one keeps an unduly low standard of morality among men, the other demands an impossible high standard among women. To enforce this standard we suppress our feelings of humanity and affection, and inflict severities upon widows in order to keep their vitality low and make them less attractive. Yet the impossibility remains, and the laws of nature we have ignored avenge themselves, for in spite of our harsh measures we fail to preserve even an ordinary standard of morality in this much ill-treated class. We do well, therefore, in protesting against these evils and striving for their alteration. We should, however, realize where the evil lies—it is in the lowering of our ideas about women and the relation of the sexes.

Read into this paragraph another array of figures given by the census returns of 1901. At that time there were 25,891,936 widows in India. Of these no less than 19,738,468 were Hindus, and, according to social tyranny, the majority of these debarred from remarriage. Note further that of these Hindu widows 15,696 were under the age of five years, 78,407 between the ages of five and ten years, and 227,367 between the ages of ten and fifteen. Is it strange that the laws of nature avenge themselves, and that Hinduism suffers by its inability to maintain an ordinary standard of morality in the seclusion of its own homes, while the widows of the land, often *after* falling, pass out into the world to swell the ranks of the unfortunates?

If space permitted, reference might further be made to poverty, the facilities of prostitution to secure a living wage, national habits of overcrowding, and of unreserve before children—all of which are in a less degree inimical to personal purity of life. Too true are the words of another observant Indian reformer: "The longer one lives, observes, and thinks, the more deeply does he feel that there is no community on the face of the earth which suffers less from political evils, and more from self-inflicted, or self-accepted, or self-created, and, therefore, avoidable evils than the Hindu community." And so long as the social evil is hallowed by the authority and sanction of religion and hoary custom the national outlook is dark.

There are two aspects of the social evil in India that seriously affect the European population—the white slave traffic and the military



Adj. Salathe

Capt. Lee

Capt. McKenzie

Lieut.-Col. Hoc

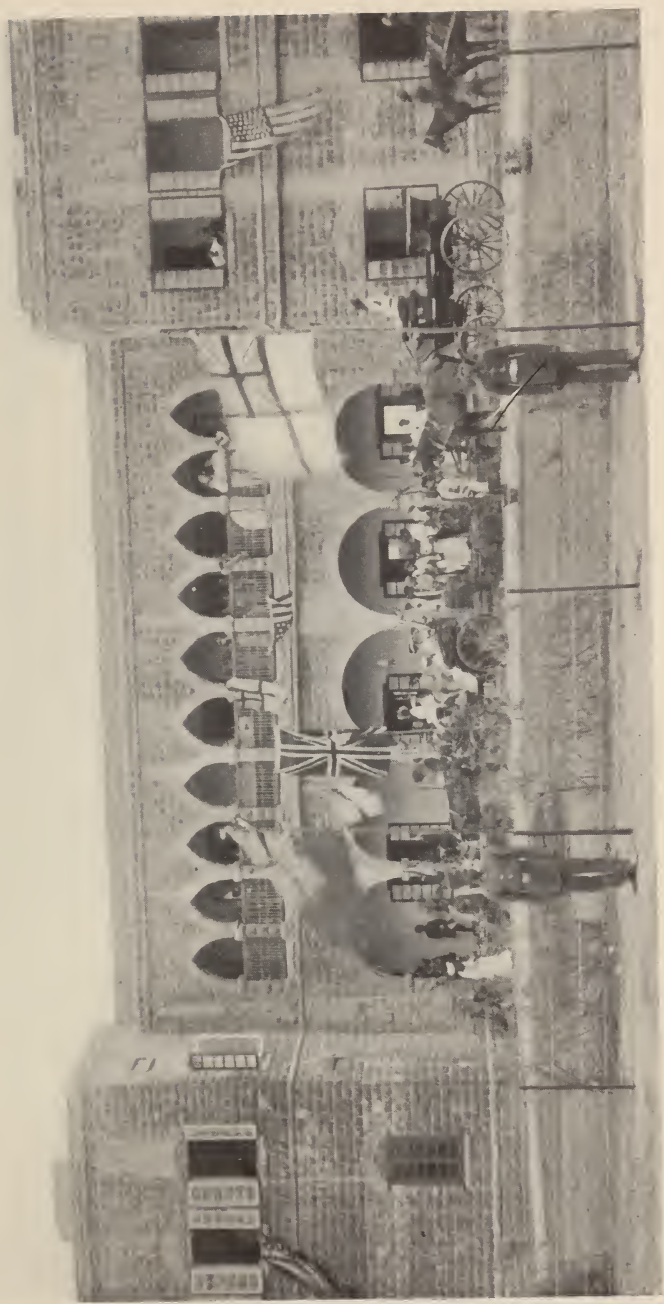
THE SALVATION ARMY RESCUE WORKERS, CALCUTTA

aspect. It is unfortunately true that a regular supply of foreign women is brought to Bombay, Colombo, and Calcutta from Southern Europe and Western Asia for immoral purposes. It is believed that some, if not many, of these are decoyed on false pretences, and that foreign dealers in vice profit from the infamous trade. In the interest of native regard for European character, the powers that be should put a complete stop to an evil that in one or two cities is assuming serious proportions.

The last has not been heard of the military aspect of the social evil. The repeal of the contagious diseases act was a victory, and a noble one, against legalized vice. The effects of that repeal are showing the need of a drastic change in methods of discouraging and repressing the vice among our soldiers; for seven years ago the commander-in-chief in India affirmed that the extent of venereal disease in the British army in India had become a consideration of such extreme gravity that very special means must be adopted to decrease its prevalence and to abate its virulence. Those best informed can not see improvement, and while the evil grows, England as well as India pays the penalty.

Very little is being done to remedy the social evil in India. Speaking broadly, the evangel of Jesus Christ gives the surest hope of alleviation. Further, the leaven of Western ideas is working a revolution in social customs and the moral standards of the past, but of definite social purity effort the empire is sadly deficient. I have

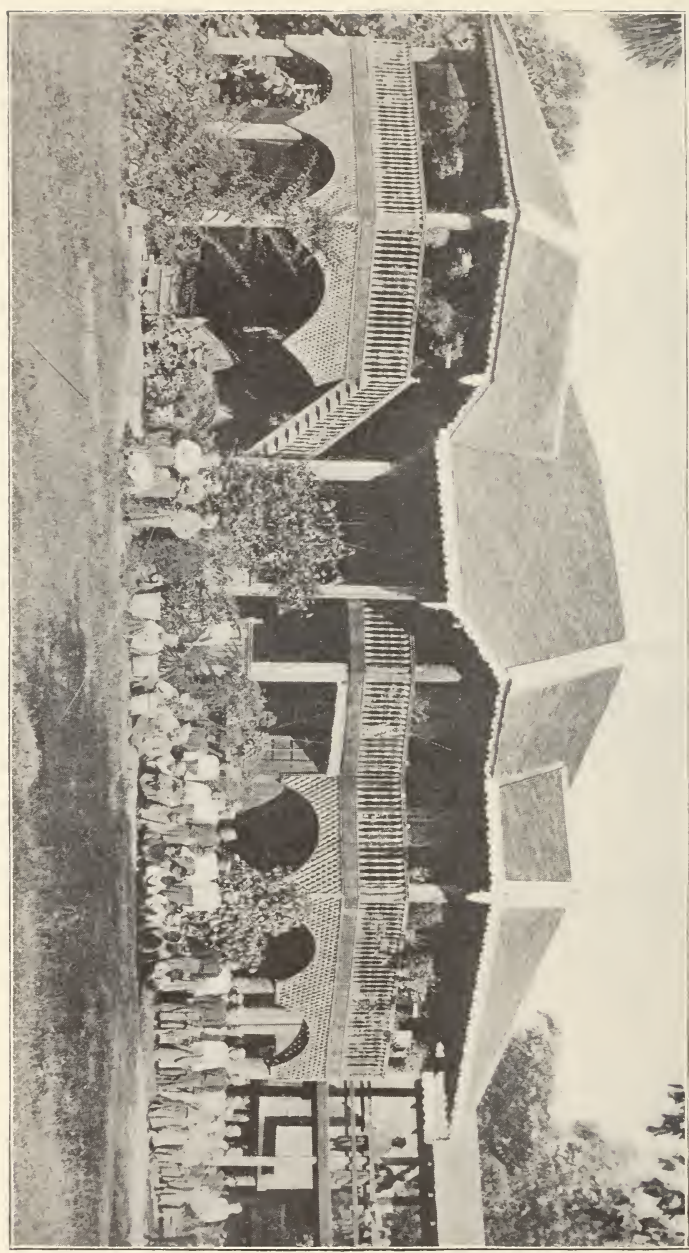




THE NEW WOMEN'S MISSIONARY HOSPITAL AT AHMEDNAGAR, INDIA



THE KAREN SCHOOL OF THE METHODIST WOMEN'S FOREIGN MISSIONARY SOCIETY AT BASSEIN, BURMA



gathered information of some of the well-known agencies. There may be others; but, if so, my inquiries have not reached those engaged in rescuing the fallen or have not been heeded. Let me tabulate the results of inquiries. 1. Pundita Ramabai's magnificent and successful labors at her home in the Bombay Presidency are well known. She has done more for the widows of India and the cause of social purity than any other individual worker in the land. God give to India more women of her faith, devotion, and patience to wage the warfare of the weak against the strong. 2. The Salvation Army, true to its character of seeking the lowest, has also shown its keen interest in India's friendless women and girls. It has carried on social purity work in Madras city for fourteen years, in Colombo for thirteen years, in Calcutta for twelve years, and in Bombay for two years. In each of these centers it has a rescue home, and altogether a dozen officers, European and Indian, giving their whole time to rescue work. The homes have an average of fifteen inmates each, and the records of the work show many wanderers reclaimed, many lives transformed. 3. The Rehoboth Mission has its headquarters in Belgaun. Mr. Harry J. Clarke is its head. With his wife, an experienced worker, he has devoted the past few years to rescuing the fallen. There is a home connected with the mission, and boundless scope among the "Mur-lies," the female devotees of the god Khandoba, and the "Jogtins," similar devotees of the goddess Elama. The home has fifteen inmates, and two European and two Indian workers. 4. In Calcutta there are



INMATES OF THE SALVATION ARMY RESCUE HOME, CALCUTTA

three independent movements, interdenominational and mutually helpful. The Fendall Home has been in existence twenty-seven years, and is managed by a committee of ladies from the evangelical churches of the city. It is for Europeans and Eurasians. Its inmates average fifteen. There is also a home for native women in another part of the city, which has dealt with one hundred and fifty cases in the few years of its existence. Efficient management has made it to some extent self-supporting, but the growing needs have led to an attempt to secure better premises. Friends in England have generously donated Rs. 20,000, and efforts are in progress to raise another Rs. 20,000, in order to secure a desirable house. The city has also a special mission to the Jews, under the superintendence of an accomplished Jewish missionary lady, Mrs. Lennard. For three years she has worked with marked success among foreign Jewesses, quite a number of whom are fallen sisters. This effort needs, and is deserving of, special help, and among the urgent requirements is a home specially adapted for foreign women. 5. In the eastern capital of Bengal, the city of Dacca, lives a missionary of the Brahma Samaj—a samaj always to the fore in reforms. Ten years ago he commenced to take interest in rescue work. Circumstances forced the establishment of a home, in which he and his wife have taken a growing interest. About fifty cases have been dealt with, many of them children sold to a sinful life, child widows, and illegitimate children.

Looking at the stupendous extent of the social evil in India, and then at these isolated attempts to remedy it, surely there is a call to the servants of Christ to do more. Purity workers are urging the necessity of a conference. It would certainly be extremely helpful if an annual gathering could be held, at which the various phases of the purity question could be fully discussed, methods compared, information recorded, and the workers brought into touch with one another. Such a conference would cost \$750, but none of the present organizations can spare funds for such a gathering from their all too small appropriations. Who will supply this need? A Social Purity League in India touching the chief ports could do much of a preventative character. Another urgent cry is for more workers—and suitable ones, too. Purity efforts need a double portion of Christlike patience and love. Surely America and Great Britain have some who feel their heart stirred for those whose sin is so enslaving, whose need is so intense. No more sacred call could come to a Christian woman of means than that she should give up her life to India to seek and to save for the Savior lost ones such as these. Will no one say, "Here am I, send me"?



## WORLD-WIDE WORK FOR YOUNG MEN

### THE MISSIONARY ASPECTS OF THE INTERNATIONAL Y. M. C. A. CONVENTION AND THE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION

BY REV. THORNTON B. PENFIELD, NEW YORK  
Traveling Secretary of the Student Volunteer Movement

The recent convention of Young Men's Christian Associations, held in Paris, France, brought together a unique assemblage, representing twenty-five nations, from all parts of the world. There were one thousand delegates in attendance, and the meetings were held from April 26th to 30th. It was the jubilee celebration of the French movement, commemorating the fiftieth anniversary of the establishment of the Young Men's Christian Association in France. Naturally the attention of the delegates was directed especially to the growth of the movement since the convention in Paris, held fifty years ago, when the French movement was formally launched, and the reports that came from country after country dealt particularly with the widespread benefits that have come to young men in all parts of the world through the helpful influence of this movement. Especially interesting were the reports given by the delegates from Russia and Japan, showing that even in this time of conflict the Christian young men in both nations are praying for and working for each other.

The most significant feature of the convention was the reaffirmation of principles which were adopted by the Young Men's Christian Associations of the world at the Paris convention of fifty years ago as a standard upon which all associations should rest. This standard is known as the Paris basis, and was reaffirmed as follows: "The Young Men's Christian Associations seek to unite those young men who regard the Lord Jesus Christ as their God and Savior according to the Holy Scriptures, who desire to be His disciples in their life and doctrine, and to work together for the extension of the Kingdom of their Master among young men."

This reaffirmation was received with deep satisfaction by the delegates, who, after it had been solemnly passed by the convention, rose to their feet and sang spontaneously, "Praise God from whom all blessings flow."

Immediately following the convention in Paris the tenth anniversary of the founding of the World's Student Christian Federation was celebrated with a world's conference, held at Zeist, Holland. It was a gathering of deep significance and of great importance. The leaders of the Christian student work of thirty nations were gathered together, forming a group of 150 delegates. For the first time in the history of the Federation, delegates from the women's colleges of different lands



attended the conference. Separate meetings were held for women delegates, and the men and women came together for the opening and closing sessions. The soul of the convention was John R. Mott, the general secretary of the Federation, whose wise and helpful councils have been an important factor in the organization and development of this movement. Among the speakers at this gathering were Count Moltke, of Denmark; Baron Nicolay, of Russia; Baron von Boetzelær, of Holland; Robert P. Wilder, recently of India, and now of Norway; Tissington Tatlow, of England; John R. Mott, of America, and Karl Fries, of Sweden, who presided throughout the convention. Reports of the Christian student work in Brazil, Bulgaria, China, Hungary, India, Japan, Madagascar, Syria, Turkey, and Russia were given by delegates from these different countries. The annual report of Mr. Mott chronicled the following significant facts:

#### **The Growth of the Student Christian Federation**

At the time the Federation was formed the five movements which comprised it included in all 599 student Christian associations or unions, with a membership of 33,275 students and professors. Besides these there were in existence at the time in all the world, 301 local student religious societies, with a membership of 11,725, unaffiliated with the Federation or with the national movements belonging to it. Since then all of these have been drawn into the different movements, and thus made a part of the Federation. In addition to this, there have been organized in different parts of the world and then affiliated, 925 student Christian societies. The Federation, therefore, now includes 1,825 Christian associations or unions, with a total membership of over 103,000 students and professors. It will thus be seen that the organized Christian forces in the student world have much more than doubled in membership within a decade; and, what is more important, that Christian societies of students are at work in twice as many places as they were ten years ago. Without doubt, the propaganda is now being carried forward in fields having in them at least 100,000 more students than were being cultivated when the Federation was formed. To realize what this point means, one need only recall the helpful ministry exercised by a Christian student society in even one university or college.

The decade just closed has been a most notable period in evangelistic work among students. This is true, at least, of the eleven movements in the Federation. Never in the history of universities have there been so many genuine spiritual awakenings among students. These have not been confined to Christian colleges and universities; in fact, some of the remarkable revivals have taken place in undenominational and non-Christian universities. Among the most fruitful spiritual awakenings ever experienced in the West have taken place during the past five years at Edinburgh, Oxford, Cambridge, Harvard, Yale, Virginia, Michigan, McGill, and Toronto universities. Within the past two years a quiet, deep work has also been carried on in the Scandinavian universities. There have recently been revivals with gratifying results in several of the colleges and schools of the Levant and South Africa.

Among all the encouragements of recent years, none have been

greater than the growth of missionary spirit among the students in non-Christian countries. The students of Asia and Africa within ten years have changed from being mere spectators of the sending of missionaries from older Christian lines into direct participants in the evangelization of their own and of other peoples. As never before they have been led to realize their own responsibility, and are offering themselves in increasing numbers for direct Christian work. Several hundreds of members of the student movements of India, Ceylon, China, Japan, and the Levant have volunteered. This means, in most cases, that they turn their backs upon opportunities for receiving larger salaries in commercial and political service in order to devote themselves to Christian work as a life-work. In Japan there has been a notable awakening of the consciences of Christian students with reference to their responsibility to help in the evangelization of Formosa, Korea, and China. In Ceylon the students of one college have formed the Jaffna Student Mission, in connection with which they are sending forth their own workers in South India and sustaining them there. The association in the college at Asyut has yielded a larger number of student volunteers for the evangelization of Egypt and the Sudan than has been furnished for the work of Christ by any other college in the non-Christian world during the past ten years, and few, if any, colleges in Christendom have made such a large offering of lives for the extension of Christ's Kingdom. While the student movements have not been the only cause in promoting this missionary awakening, they have, without doubt, constituted the principal cause.

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## THE OUTLOOK IN EASTERN TURKEY

BY HERMAN N. BARNUM, D.D., HARPUR, TURKEY

Missionary of the American Board, 1858-

The wounds inflicted in the massacres of 1895 have healed in part, but they have left terrible scars. Besides the twelve buildings belonging to the missionary premises at Harput which were burned, there was a general attempt to destroy all the buildings throughout that field which were in any way connected with the Protestant work. In all, there were forty-four chapels, school buildings, and parsonages burned, altho in some cases two or three were under the same roof. Twelve pastors and preachers were killed, and many of the leading men throughout the field. Of the survivors, hundreds—perhaps I should say thousands—have emigrated to America. It is generally the men of energy who have the pluck to pull up stakes and venture upon a journey of thousands of miles to settle in an unknown land, to say nothing of the extreme difficulty of securing permission to leave the country. Thus it is easy to see what has been the effect of all these things upon the churches, and what must have been its influence upon our work.

After the massacres, one of the most pressing claims upon our time and strength was the dispensing of funds for the relief of the multitude of survivors who were in absolute want, and who would have

perished but for the aid which came from abroad, and the gathering of some twelve hundred orphans into homes, where they were not only kept from starvation, or from becoming professional beggars and outcasts, but where they could have Christian teaching, and also such industrial training as should fit them to care for themselves in the future. All this involved extra labor outside of our regular work, but it could not be neglected.

The work is also seriously affected by surrounding material conditions. There is an almost utter stagnation of business. Trade is at a standstill. This region exports almost nothing, and a good share of the manufacturing is done by the orphans and in new lines. Notwithstanding the extreme poverty of the people, the collection of taxes goes mercilessly on. The conditions of the past years have left a large amount of arrears of taxes, and an attempt is made to collect them also. These arrears are for the very poor, for some who have died but left no property, and for those who have emigrated to America, but they are assessed upon their neighbors. There are multitudes of people practically dependent upon charity—at least, in part—who would be glad to work and support themselves, but the opportunities are few.

God's design in permitting trouble is to bring people closer to Himself. It has had this effect upon some, but upon others the result has been the opposite. Some have said, "If there is a merciful God, why does He suffer all these evils to come upon us?" While there is splendid devotion on the part of many Protestants in the support of their own institutions, and real spiritual hunger among many Gregorians, the people are generally in a despondent mood, with no signs of material improvement, and with not a few forebodings for the future.

There is, however, a genuine enthusiasm for education. Throughout the whole empire the schools and colleges are crowded, and the desire for education leads to the practise of great self-denial on the part of parents and pupils. Euphrates College, at this place, has in all its departments, primary and preparatory, male and female, nearly nine hundred pupils, with a corps of thirty-five native and eight foreign teachers. The Harput Theological Seminary has also been recognized with ten students, for one of the most pressing needs in all the eastern part of the empire is earnest Christian workers. The orphanages have begun to furnish teachers, and after a few years earnest Christian workers are sure to come out from them. In the Van field a few orphans are doing a specially valuable work. Among the Christian sects comparatively little of the old superstitions remain. There are open doors everywhere. Missionaries and native preachers are welcomed in many of the Gregorian churches, altho the higher ecclesiastics, while outwardly very friendly, are suspicious of the disinteg-



rating influence of the Gospel upon their churches. The seed has been sown broadcast for more than half a century. The fruit of the Gospel in promoting civilization, in improving the home, in multiplying deeds of kindness, in securing the reform of social customs, and in the increase of peace and good will among neighbors, is so apparent that it has removed prejudice from the minds of Christians, and it has attracted the notice of the Turks. What the churches need is a refreshing from on high. The multitudes outside of the churches, Protestants and Gregorians, need to be convicted of sin, and their desperate need of a Savior and the producing of that conviction is the special office of the Holy Spirit. We are praying that He may bless this land as He is blessing the countries to the west of us, and we ask our friends to join us in this prayer.

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## PROGRESS AMONG THE PEOPLE OF BURMA

BY MISS RUTH WHITAKER RANEY  
American Baptist Missionary Union

The Ko San Ye movement continues among the Karens, and in the Henzada district alone about two thousand converts have come in during the year, and a new church of over a thousand members has just joined the association. Many of them were bigoted Buddhists, harder to reach because they had once changed their religion. The Rangoon field has probably received as many converts. From Kengtung, the frontier station on the northeast, near the border of China, comes the news of a great awakening among the hill tribes. Five months ago not one of them was a Christian; now four hundred and thirty-nine of the Musos and kindred tribes have been baptized, and multitudes more are coming, even from beyond the Chinese border. They are allied to the Karens, and have similar traditions, tho a different language.

In Henzada the Karen and Burman work was begun fifty years ago by Mr. Thomas and Mr. Crawley. It was a pleasure to meet the two daughters, a granddaughter, and two great-granddaughters of Oo Ine, the first Burman convert of that district, and to see one of them with ten others baptized in the Irrawaddy River, near the place where Oo Ine long ago so bravely witnessed for Christ.

I will attend the Karen Jubilee in Toungoo, as my father, Mr. Whitaker, was associated with Dr. Mason in founding that mission. At each of the three jubilees held this year there will have been present a missionary son or daughter of a founder of that mission.

Work among the heathen has been carried on from house to house, on steamer decks, on the railway, in bazars, and by the roadside, through the selling of Gospel portions, distributing leaflets, and testifying to the power of Christ to save from sin. The Burman loves a



good bargain, and when one buys a Gospel we throw in some of our bright-colored Gospel leaflets. It sometimes seems as if he bought the book to get the bargain! Some who have bought before have asked for other portions, and where they have never been sold large sales have been made. In one town, the center of a new district, we sold in less than two hours one hundred and forty-six Gospels at the steamer-landing and near the bazar. One Burman policeman bought samples of everything we had. We have worked in eighteen centers and sold nine hundred and forty-seven Gospels, and, with the exception of two places, we have been well received. In each of these towns an English Buddhist priest has been living, and lately a Burman priest of high degree has been visiting. When he arrives the people carpet the road with rugs from the steamer to the monastery, the women cover these with their silk handkerchiefs, and, many of them kneeling, spread out their long hair, begging him to tread upon it!

## "BUSHIDO" AMONG THE JAPANESE

### THE RELATION BETWEEN CHIVALRY AND SUICIDE AMONG THE JAPANESE

BY A CHRISTIAN JAPANESE WOMAN

I want to call the attention of Christians to the idea that the suicide of our brave soldiers and officers at certain crises is wrong or savage. I do not think it is altogether right, but I presume it is the beauty of Bushido. Bushido has been the foundation, the corner-stone, the pillar of our national morality. It is not a religion, as the existence of a Superior Being is not acknowledged, and there is no hope for the future. Bushido means the precepts of knighthood. It was born for the Samurai (military retainers of the feudal lords), and does not have the slightest idea of God. The highest and noblest aim of existence must therefore be to do the best for their lord, and to die willingly at duty's call. Every man thinks that his lord's commandment is more precious than his own life. Never to bear disgrace and never to show their backs to the enemy are their principles. If they advance they must never retreat at any cost until they defeat the enemy. Consequently when there is no way to fight, suicide is the only alternative. There are many facts in which this spirit is brought out, as reported in the newspapers. I call these the flowers of Bushido, tho I do not admire them from my Christian standpoint.

The first thrilling reports which we had from the scene of war was the sinking of the *Kiushu Maru*. While we were rejoicing at the victories, suddenly there came this report. At first we could not believe it, but later learned that it was true. The soldiers on board the *Kiushu Maru* burned all their documents and removed all badges from uniforms, in order that, even after death, the Russians might not

know to what regiments they belonged. After firing their volley, they gave three cheers for the emperor and Japan, and went down! Even when they meet death face to face the soldiers do not think of themselves. Another disaster, which was the first substantial success on the enemy's side, was the destruction of the *Hitachimaru*. From the sinking deck of this ship the striking feature of Bushido spirit appeared, when nearly eight hundred men died refusing to receive aid from their enemy.

The name of Commander Hirose will be long remembered as posterity opens the history of the Russo-Japanese War as the hero at the blockade of Port Arthur. At his death his Bushido spirit shone forth, and our countrymen did not grudge the title "the war-god" for him. He ventured upon this blockade of Port Arthur for the country's sake, tho the cause of his death was the love for his friend. In the evening before he went on the expedition he wrote a poem, which some one translated as follows:

With heart aglow for my loved land,  
From death I will not shrink;  
My body on Port Arthur's strand,  
Within my ship shall sink.  
Yes, seven lives for my loved land  
I gladly give at its command.  
Firm is my heart, I must succeed—  
With smiles a second ship I'll lead.

Thousands and thousands of our brothers have grappled with death on the plains of Manchuria, and already much of our brave soldiers' precious blood has been shed. Our country needs this sacrifice to protect her rights and at the same time to drive out the Russians from Manchuria, to keep Asia in peace. The men who die in the battle are quite willing to fight and die for their country's sake. They think to die is honorable, to return wounded is fortunate, but to tread again the land of Yamato with a sound body is undesirable. So they go to the front smiling, leaving their families. Those left behind have the hardest part. At every victory the nations rejoice, tho many a heart breaks at the cost of victory. During the last year many have lost their fathers, husbands, brothers, and sons, and are left in pitiful destitution. The war is not likely to be ended soon, for this is "a war to the death." This made me shudder. If Japan goes on in this condition for three or four years, what will the poor widows and orphans do? The educated women can go forth and act the man's part to some degree, but they are few in comparison with the other class. When I think of these things I only pray to God, believing that "He maketh the wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire."

## THE RELIGIONS OF JAPAN\*

BY REV. ELIOT HOWARD

The national and state religion of Japan is known as *Shinto*. This is evidently a very old ethnic cult which existed in the country long before other religious ideas were introduced from China, through Korea. In early days it is evident that from this quarter Japan gained most of her inspiration, both in art and in religious thought.

Altho we can not profess to understand the Shinto religion fully, it does not appear difficult to grasp its leading principles. It is one of the religions of the childhood of the human race, combining nature worship with animistic reverence for the spirits of the dead, the two culminating in the respect paid to the emperor as the descendant of the goddess of Ameterasu—the sun-goddess—and in his person the representative on earth of the heavenly powers. We can hardly exaggerate the superstitious reverence in which the emperor is held, as shown by the curious expressions used recently in official dispatches, attributing victories to “the virtues of the emperor.”

This state religion being thus closely connected with the principle of loyalty to the reigning dynasty, it was feared at one time that it might present a formidable obstacle to the acceptance of Christianity, as the Christian scruple against taking part in its religious observances might have been regarded as treasonable, much as the Quaker objection against all oaths was misunderstood in the days of Charles II., when the Quakers objected to take the oath of allegiance. But, as far as I can learn, the good sense of the Japanese government has avoided this danger by regarding the reverence to imperial portraits and the like as simply a state ceremonial and not implying any act of worship. Together with the emperor and royal family, heroes are deified; and of this we have seen a recent instance in the deification of the gallant Hirose, who lost his life at Port Arthur. Certain forces of nature and conspicuous objects are also worshiped in the way common to early heathen religions.

There appears to be an absence of any doctrinal code; in fact, owing to the simple character of the religion as a primitive nature-and-ancestor worship, we should not expect to find any such elaboration. It is also commonly stated that there is no ethical system, but a more careful study leads to quite a different conclusion.

It is impossible to form any idea of Japanese character without getting some grasp of the unwritten but very complete code of *Bushido*, a word our nearest equivalent to which is *chivalry*. *Bushido* has been described as “the soul of Japan.” I would rather call it the backbone of Japanese character. Now it is doubtless true that in its later developments, since the twelfth century, A.D., *Bushido* owes much to the maxims of Confucius and Mencius, but I believe that, if all these were stripped off, the code would remain essentially the same, and this national code of honor may be regarded as the ethics of Shintoism. The great principles of *Bushido* in its later developments are: Rectitude or justice, Courage (the spirit of daring and bearing), Benevolence to the distressed and weak; Truthfulness, Honor, and Loyalty. These were in-

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\* Condensed from the *Church Missionary Intelligencer*.

stilled into the young Samurai from his childhood, often by very Spartan methods.\*

The least satisfactory part of the system was the place allotted to women, who were regarded more as chattels than as companions. But there is much to be said for the excellent rules given for her guidance. Undoubtedly the system has produced many beautiful characters, but, alas! also much grievous degradation.

The Shinto temples are singularly destitute of any ecclesiastical paraphernalia. Some simple emblem, such as a sword or even a shoe, typifying in some way the special divinity of the shrine, is kept in a case, wrapped up in many coverings. This case is open to view only on the day of the annual festival of the god. The principal emblem is a metal mirror. The best and most recent explanation of this emblem is that it typifies the human heart, which, when perfectly placid and clear, reflects the image of the Deity. Shinto admits no idea of original sin; Bushido is the cultivation of the virtues of the human heart.

There are certain other sacred objects of constant appearance in the country, namely, the *torii* or "birds' rest," the *gohei*, and the *sacred rope*. The *torii* consists of two massive posts with a horizontal, quaintly curved lintel or top piece. Sometimes the structure is of wood, and sometimes of stone. There is a certain resemblance to the *torans* or gateways of some Indian shrines, and also to the *pailows* or ceremonial arches found in China. The *gohei* is a wand from which depend strips of white paper cut into little angular bunches.

The third emblem is a rope of rice-straw, varying in thickness from the heavy cable which often hangs across a *torii* or temple entrance, to the rope no thicker than a finger which is placed across house doors or surrounds sacred trees, with tassels or strips of white paper hanging from it.

Closely connected, and perhaps identical with Shinto, is the reverence paid to the spirits of ancestors. It is commonly known that in China this "family religion" is the one that has the strongest hold on all classes of the people. It does not appear so leading a position in Japan, but even there the dead have a prominent place in the life of the living. The Bon festival is held for four days in August, when the spirits of the dead are supposed to return to this world. It is a great calamity to die just before this festival, as the spirits have not time to get to the other world and back again to take part in the festivities, for which great preparations are made by the living. The ceremonies connected with the spirits of deceased relatives, when the family religion is at its strongest, throw real difficulties in the way of young Christians and of those almost persuaded, because their scruples are supposed to show lack of filial piety and reverent memory of the dead.

In Japan we find abundant evidence of the existence of that picturesque class of superstition which survives even centuries of Christianity—the belief in spooks, goblins, elves, and all kinds of local spirits. The Japanese have a great respect for foxes, which they regard as embodied spirits of a peculiarly mischievous nature, closely akin to our conception of the devil, taking pleasure in misleading and tempting. If young people go wrong it is ascribed to the fox-spirit; madness is possession by

\* See "*Bushido, the Soul of Japan*," by Inazo Nitobé, A.M., Ph.D., published in Philadelphia by Leeds and Biddle.



the fox-spirit. Fox-temples are not uncommon, and there are beautiful little lacquer shrines in which the images are foxes.

The household gods are probably of more importance in the mind of the ordinary Japanese than all other divinities put together. Just as the ancient Romans had their gods of the hearth, quite independent of the orthodox inhabitants of Olympus, so the Japanese cling to the seven picturesque little personages who are supposed to bring various forms of luck. You may easily recognize them, either gathered in solemn conclave or separately, in many specimens of Japanese art.

### Buddhism in Japan

Now we turn to the most active and conspicuous opponent of the growth of Christianity in Japan. Buddhism is a foreign religion, introduced into Japan, through China or Korea, in the sixth century A.D. In comparing Japanese Buddhism with the Buddhism of other Eastern countries, it appears decidedly Chinese in its type, tho it has a very distinct and vigorous life of its own, and possesses a considerable local literature.

The sixth and fifth centuries before Christ were a time of great philosophical and religious activity throughout the world. In India there was a great sense of religious unrest. The simple religion of the early Aryans had degenerated into oppressive ritualism and complicated mystical speculations. The social and political condition of the people was unsettled, and everywhere there was confusion and disquiet. Just as we find that under somewhat similar outward conditions in Europe, five centuries after Christ, many people sought for refuge in ascetic withdrawal from the world, so it appears to have been in India at the time of which we are speaking. Among those who abandoned the attractions of the world for a life of contemplation was the only son and heir of a petty Indian king. He is now generally known as Gautama, which appears to have been his personal name, but is also spoken of as Sakya-muni, which probably means the Sage of the Sakya tribe.

I will endeavor to sum up in as few words as possible Gautama's view of life and salvation :

All is illusion, everything passes away. All beasts, all men, all gods are incessantly passing from one form of existence to another, higher or lower according to the merit in this life. But *is* the same person born again? No, *not the same and yet not another*. What remains is not a person, not a soul, but the *karma*, the merit or demerit achieved in this life, and this passes on to the next being in the series.

Whence comes the misery of this life? It comes from desire. We desire and obtain, and then we find it is not as good as we hoped; or we desire and do not obtain, and are miserable at our disappointment. Every pleasure brings a corresponding pain, and the pain outweighs the pleasure. The only peace is in negation—no pleasure, no pain; no desire, no disappointment.

And then the terror of these incessant future births, each one bringing its share of troubles and desires and disappointments! Is there no escape? If the gods themselves are a delusion, then the idea of the Brahmans of being absorbed into the deity is a delusion also. The only hope of release is in the entire cessation of being, so as *to go out like the flame of a lamp*, so that the *karma* will no longer pass on to another being.

Gautama held that it is possible to attain in this life to the perfect calm in the absence of all seeing, all knowing, all desire, all will: this is Nirvana, and when a man has attained this condition before he dies he will then enter Parinirvana, which, to our Western minds, is not to be distinguished from the total extinction of being. The means by which this condition can be attained he defined as *bodhi*, or enlightenment, whence the name Buddha or the enlightened one.

It will be seen at once that Gautama's system was not a religion but a philosophy, in which man is absolutely self-sufficient. It resembles in this respect so closely the doctrine of the Stoics that it is supposed that Zeno learned his principles from the followers of Gautama.

### The Worship of Kwannon

The heavenly being who is perhaps the most generally worshiped throughout China, and in Japan, is the embodiment of the Divine attribute of hearing and answering prayer, called in China Kwanyin, and in Japan Kwannon. For twelve centuries Kwanyin was worshiped as a god, but for seven centuries, for some reason, a female form has been adopted; and this is one of the cases in which the curious question arises whether the East has borrowed from the West, or the West from the East, the cult of Kwanyin resembling closely in many ways the extreme development of the worship of the Virgin Mary in the Roman Church.

In reading the descriptions of the worship of this prayer-hearing god or goddess, we are forced to recognize how far we, with our higher knowledge, fall short in earnestness and reverence. An hour before and after service there should be no mixed conversation, no meeting one another; there should be only the customary respectful salutation. The mind should be chiefly occupied in considering the "ten obligations" both before and after service. No benefit can be expected if there be only a confused way of going through an external duty without right recollection. The rules and directions for the service must also be carefully studied, so that there may be outward decorum as well as inward devotion. Finally, let the worshippers strive after a firm faith and excite in themselves an earnest perseverance; and so, having purified the three faculties of thought, word, and deed, and engaging in the service in a proper way, they shall obtain their desires.

Unfortunately, the Japanese themselves do not appear to attain to this high ideal, or even to approach it so nearly as we do. As far as I can ascertain, congregational prayer and praise do not form a conspicuous part of the services in the Japanese temples—in this respect presenting a contrast to the practise in Tibet, where the repetition of certain prayers is incessant, and the ritual, with antiphonal choirs, was found by Huc and Gabet to have a most curious resemblance to that of the Roman Church.

It is observed in Japan that the gatherings of pilgrims and others at the temples cause a large assemblage of hucksters' booths, probably bringing no small revenue to the priests. In no form of Buddhist worship is there any animal sacrifice. Flowers, incense, and lamps, with offerings of food, are the principal characteristics.

The most modern and enlightened form of Japanese Buddhism is exhibited by the Shinshu sect (for Japanese Buddhism has many sects, Tendai, Jōdo, etc.). This appears to be the sect which has been roused

to such great activity by the introduction of Christianity, and spends enormous sums in repairing old temples and erecting new ones. It also imitates Christian methods in publishing religious literature, training students, and sending promising university graduates to continue their studies in India. The present high-priest is about the twenty-third generation in direct descent from the founder, Shiuran Shōnin, who lived in the thirteenth century. It would appear, therefore, that this sect does not abjure marriage "as a pit of burning coals." He may be seen driving between adoring crowds in Hiroshima, regarded by many as a sort of living god or Buddha.

While some of the Japanese sects still adhere more or less closely to the old doctrine of acquisition of merit by laborious self-denial, or salvation by works, others, and notably this Shin sect, teach that in these latter days of the law such methods are incongruous, inopportune, impossible, and useless to teach; and that the only sure way of salvation is by Amida, the Buddha especially worshiped by them. He is regarded by some as quite distinct from Gautama (whom they call shaka—a corruption of Sakya-muni), and by others as an eternal being of whom Gautama was an emanation. The history and doctrines of this sect are most interesting. Briefly, it was founded by Shiuran Shōnin, early in the thirteenth century A.D., as an offshoot from the then new Jōdo sect, which had been formed by Shiuran's teacher.

The great Sutra (Dai-mu-ryō-jū-kyō) tells of the forty-eight vows made by a being called Amida in a previous state of existence in respect of his determination to attain the rank of Buddha, but not to attain it without securing a special heaven of his own and salvation for all who should put their trust in him. The eighteenth vow, being the vow affecting men seeking salvation, is sometimes called emphatically "The Original Vow or Great Prayer." It runs thus: "If, when I attain Buddhahood, any of the living creatures of the ten regions who, with sincerity, having faith and joy and an ardent desire to enter into my country, call my name in remembrance ten times, should not then be born there, I shall not accept enlightenment." But from these the five classes of reprobates and revilers of the right law are excluded. The five classes are parricides, matricides, they who incite the priesthood to quarrel, they who shed the blood of a Buddha, and they who put to death an Arhat (a perfect man). While many of the Buddhist sects look upon the frequent repetition of the invocation "Namu-Amida-Batsu" as a meritorious work, in hope of gaining salvation, it is thought of by the Shin sect as an act of joyful gratitude, or "calling to remembrance," salvation having been already conferred when it was first uttered in a spirit of full faith.

No Christian can fail to be struck by the beauty of the views held by this sect, and their curious approach to the doctrines of Christianity. It will also strike any student of Buddhism that they are diametrically opposed to the original teaching of Gautama. Gautama's doctrine, as summed up in his parting words to his disciples, was, "In future be to yourselves your own light, your own refuge; seek no other refuge. Look not to any one but yourselves as a refuge. Work out your own perfection with diligence."

Gautama's objective was total cessation of conscious existence. On the other hand, we find this Shin sect holding out the hope of a future paradise, evidently to be enjoyed by believers retaining their individual



consciousness, and teaching that the way to this paradise was not through their own works, but by faith in a Divine being.

### Christianity in Japan

It remains only to consider briefly the present position of Christianity in Japan. Probably not even the Japanese themselves are aware how deeply it has already influenced their social and political developments. It has been officially recognized during the present war in various ways, as in the permission to send Christian chaplains with the troops alongside of Buddhist and Shinto priests, tho difficulties on military grounds have hitherto prevented their going.

Probably the greatest danger to the spread of a pure Christianity is the risk that it may be too hastily adopted as a part of Western civilization, before its principles have had time to penetrate the nation. This has seemed imminent more than once, but the earnest representations of Christian missionaries has prevented it. There are probably still vast numbers of the country population to whom even the name of Christianity has hardly penetrated, but already Christian doctrine in its purest form has become well known in the cities and among the thinking classes. As in India, so in Japan, there are doubtless very many who in their hearts know the doctrine of Christ to be true, in addition to the large number who have openly made confession of their faith.

Two important obstacles to its adoption are probably more serious than even the renewed activity of Buddhism. First, Christianity demands a purity of life, which is unfortunately peculiarly unacceptable to the Japanese; and, secondly, with Western education has come Western agnostic literature, which has attained a good hold on the educated classes. Many English works of an agnostic tendency appear to be far more widely read in Japan than they are in England. The comfortable people in England who deprecate the sending of Christian missionaries to foreign parts are probably hardly aware that, *volens volens*, the British race is obliged by its commerce and its influence to be a missionary race, and is constantly influencing the Eastern and Southern nations either for bad or for good. All the work of all the missionaries of all the societies hardly weighs in the balance against the unbelief, ungodliness, and vice which we are unconsciously spreading among those who, in their ignorance, are unable to distinguish between the advantages and disadvantages of our civilization. If you ask an educated Japanese in the present day what is his religion, the answer in most cases will be, "I have no religion." It appears, therefore, that a great responsibility rests upon English Christians in regard to this supremely interesting people who are, fortunately for us, our allies, and not our enemies.

We seem to have before us two classes—the one class whose religious beliefs we have undermined and who urgently need the best help we can give them without delay, and the other class which appears to be feeling after the true God, if haply they may find Him in their ingenious speculations, and who seem at times to get very near the truth. To them we should surely say, "Whom, therefore, ye ignorantly worship, Him declare we unto you."



## SOME RESULTS OF MISSIONS IN ALASKA

BY GEORGE F. McAFEE, D.D., NEW YORK

Superintendent of Schools, Presbyterian Board of Home Missions

A land so rich in natural resources, and whose possibilities commercially are so apparent, must, in the nature of things, invite capital from the outside. More and more the white foreign element will predominate. Therefore, the greater the need for immediate and strenuous missionary effort, not only to compass the rapidly growing demands of the white people whose numbers are being steadily augmented, but to discharge an obligation to the native population, who are in danger of being cursed by the impact of external forces. The duty to the native is paramount. He must have the Gospel of Christ. He is entitled to the consideration of the Church because of his worth, and from the fact that if the Church does not look after his spiritual welfare no one else will. He will inevitably go down in the race of life if he is not prepared to meet the changing conditions. This work of teaching him new duties, new obligations to himself, his family, his country, and his God, must be undertaken by the Church, and pressed, or he will be crowded to the wall.

Mrs. Amanda R. McFarland, in company with Dr. Sheldon Jackson, landed at Fort Wrangel on August 10, 1877, just ten years after the territory came into the possession of the United States. The condition of the people was indescribable. Their manner of life, occupying their communal quarters—for these places of abode by the utmost stretch of imagination could not be called homes—practising shamelessly the grossest vices, and subject to neither law nor moral restraint, was revolting.

Dr. Jackson, upon his return to the States, aroused the Church to the needs of the field. He secured additional workers. In the spring of 1878 the Rev. John G. Brady, of New York, under commission of the Board of Home Missions, reached Fort Wrangel. He was followed the same year by the Rev. S. Hall Young, of West Virginia. These three consecrated home missionaries have become famous in the annals of Alaska. The first named is living in retirement with friends in Oklahoma, conscious of having served her day and generation well, and quietly and peacefully awaiting her crowning. The second is now serving his second term as Governor of Alaska, and has the great satisfaction of being called most lovingly by the natives, and in derision by hating and hateful white men, "the friend of the natives"; while the third, after spending years in exploring the "regions beyond," is settled in the heart of the interior ministering to the spiritual needs of the miners who abound throughout the gold-bearing district.

By far the most successful and important mission work done in Southeastern Alaska has been the combined educational, industrial, medical and church work accomplished at Sitka, until recently the capital of the territory. Day schools were established at almost all the missions early in their history. At Wrangel, Jackson, Juneau, and Haines boarding-schools were maintained with good results for several years.

In the church work the pastor, with vigor and great faithfulness, inculcates the truths of the Scriptures, leading souls into the Kingdom, and training them for usefulness. Since its organization, there have been baptized into the Church nearly eight hundred adults and about an equal number of children, which speaks well for the faithfulness of pas-

tors and teachers. Many of these converts came from the training-school. They are scattered throughout all of Southeastern Alaska. There is scarcely a church that has not one or more members who were converted while attending the Sitka school. They are found in the towns along the coast, engaged in business for themselves, or working in the mines, mills, canneries, or shops, and everywhere maintaining a reputation for industry, integrity, and consistent piety, and are recognized as intelligent, law-abiding, patriotic Christian citizens.

One of the most interesting features of the work is the change noted in the home life of the people. Almost universally the old communal houses have given place to neat, comfortable, and tidy kept cottages and private homes. The leaders in this transformation have been the native Christians, and more especially the younger generation who have been trained in the school. The "Model Village," situated on the east side of the mission grounds, is composed of fifteen cottages, the homes of as many young couples who graduated from the school. Land was given them by the Board of Home Missions upon which to erect their houses, they pledging themselves to be married in a Christian way, to abstain from the use of tobacco and ardent spirits, to keep the Sabbath, and to give up their old heathen customs. All these promises, without exception, have been faithfully kept by each owner.

The greatest temptation from without is the hold which the old customs of the heathen have upon the people. It seems at times that even the grace of God is powerless when a native Christian is assailed by one or other of their hoary customs, such as witchcraft, shamanism, and the native feast, which latter event gathers up and concentrates the whole in one powerful satanic influence. At these feasts, which continue for days, evil is rampant; and often in a frenzy of excitement bodily injury is the rule, and murder is often committed. But the native Christians have set their faces like a flint against those old customs, and work with great earnestness to break them up.

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## THE AMERICAN COLLEGES IN THE LEVANT

### AN UNEXPECTED BIT OF TESTIMONY

We have often been told that commerce is directly aided by our foreign missions. They somehow create a demand for Western manufactures. We have not known, however, until now that American missionary enterprises are a device of a wide-awake commercial nation for capturing the world markets. A French newspaper, the *Phare*, published at Nantes, says in a recent number that in the Levant the whole commercial organization of Americans rests upon Robert College at Constantinople and the Syrian Protestant College at Beirut. The writer in the *Phare* has found a description of these two colleges and their work in the February *Preussischen Jahrbücher*. We\* translate his remarks about the Beirut College, of which Rev. Dr. Howard Bliss is president, because they emphasize with clearness and truth a little-known aspect of the influence of such colleges. The *Phare* says:

"Seven hundred students come every year to study at Beirut in this American university of the Levant. They are Syrians, Egyptians,

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\* Translated for the MISSIONARY REVIEW by the Bureau of Missions.

Sudanese, Turks. The teaching is in the English language, and is on the most modern American method. It comprises medicine, pharmacy, philology, political economy, physics, and chemistry. Hundreds already of physicians, apothecaries, merchants, journalists, teachers, clergymen, chemists, and engineers, having been educated in this American college, are at work in all the Levant for the benefit of the Americans.

"The system of their schools differs entirely from that of Europeans. 'Protestant' in the name of the Beirut college seems to be nothing more than a label, for no pressure is brought to bear upon the students to make Protestants of them. Thirteen different religious denominations are represented in these 700 students. There are 250 Orthodox Greeks, 150 Protestants, 100 Mohammedans, 50 Jews, 15 Druses, 40 Maronites, 30 Greek Catholics, 30 Roman Catholics, 30 Gregorian Armenians, etc. 'If one of the students graduates,' says the president, 'as a Mohammedan, this does not trouble us at all, for all his ideas are Christian ideas, and he can do more for civilization by remaining a Mohammedan.'

"When these students, taken for the most part from the choicest of the people, leave the college, where they have been naturally accustomed to perceive American superiority in the sciences and in everything else, and where, while preparing for the practical duties of life, all their thoughts have been turned toward an America that marches forward in advance of the world, they go forth into Asia Minor, Syria, and Egypt, and involuntarily become the pioneers of the American idea.

"So it has come to pass that while about 1885 no one in the Levant ever heard of American manufactures, and while about 1895 European consuls for the first time mentioned Americans as offering in the Levant nails, railroads, beer, petroleum stoves, etc., and thus excited the derision of Europe, in 1900 America was the principal source of supply for nails in Syria; Americans had also found a market for beer among the natives; and the English consul at Cairo had to admit, in 1901, that more than three-fourths of the rolling-stock on the Egyptian railways was of American origin.

"The Americans commenced by educating physicians at their Beirut college. Medical men did not then exist in the Levant. Even the English, who, jealous of their cousins from over the ocean, at the first put all sorts of obstacles in the way of the Americanized Orientals, have latterly been compelled to call upon Beirut for native doctors for Egypt and the Sudan. It is impossible to do without these doctors in the Levant. They have a modern education, they speak English, Arabic, and Turkish, many of them profess the religion of the Prophet of Mecca, they know thoroughly the needs of the people, and they often accomplish more in fighting the terrible diseases of the natives than European doctors, who, perhaps, know more than they do.

"More than three hundred doctors have been educated in the American college at Beirut, and they spread abroad throughout the Levant the notion of American superiority. It is the same with the teachers who graduate from this college. Dr. Bernhardt, the author of the *Jahrbücher* article, says that the great Druse school in the Lebanon, which a few years ago was entirely under French influence, has now been won over to the American cause.

"Four or five years ago the Americans opened a commercial school in the Beirut college. The result is already beginning to be felt, for they have thus succeeded in forming a corps of good and well-qualified commercial agents, always difficult to find anywhere, and especially so in the Levant."

We have lately expressed a wish that our men of wealth at home would consider the question of endowing American missionary colleges. Such a bit of outside testimony to the indirect influence of some of these colleges upon American commerce strongly supports our plea for the consideration by benevolent men of the needs and the value of these important institutions.



## EDITORIALS

### A CONTROVERSY ON MISSIONS IN INDIA

The *London Times* of May 19th published a letter from Major-General Sir Alexander Tulloch, which rather savagely attacked missions in India, saying that while medical missions are useful, mission schools do little more than the work that the government would otherwise have to do. All they accomplish is to relieve the Indian government of an expense that belongs to it, real conversions in India being hardly worth mentioning.

Such attacks on missions are not rare, altho they have been less frequent since the census returns of 1901 showed the extraordinary progress made in India by Christianity. But the overwhelming rejoinder made in the *Times* is remarkable. It forced General Tulloch to hedge by saying that, anyhow, he could say a great deal about the failure of missions in China and South Africa! The remarkable rejoinder in the *Times* came from two eminent laymen, Sir Charles Elliott, former Lieutenant-Governor of Bengal, and Sir W. Mackworth Young, lately Governor of the Punjab. Sir Charles Elliott says: "As to the quality of these converts, there is abundant evidence to numerous instances showing the reality and tenacity of their faith and the general rise in the standard of morality which is the characteristic of native Christian communities. Take one such fact as this. Since I left India there have been three Lieutenant-Governors of Bengal, . . . and not one of us four but has warmly testified over and over again to the immense value and success of missionary effort." Sir W. Mackworth Young says: "In the Christian schools and colleges the students are brought into touch with Christian teachers whose influence is widely leavening the rising generation. In the development of modern thought in India the moral influence of this teaching is constantly observed. Many governors of provinces have testified to it, and acknowledged it with satisfaction and gratitude."

When men criticize or attack missionaries, one has to acknowledge that missionaries are men, and that men often err. But attack on the enterprise of evangelization in a pagan country is an attack on the Christian religion and on the Great Head of the Church who appointed this enterprise. We have, therefore, reason for satisfaction when such an attack calls forth champions who are laymen and government officials, and who set their long observation of recorded facts in array to refute the isolated and casual impressions of the man who tries to belittle the importance of the work which Jesus Christ has undertaken to do.

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### NEW MODELS IN MANHOOD

The swift certainty with which the Japanese destroyed the Russian fleet the other day, as it tried to enter the Sea of Japan, will long serve as an illustration of calm forethought, thorough preparation, and masterly achievement. Even the horrible slaughter among the vanquished is largely forgotten in admiration for the magnificent courage, ability, and vigor of the victors. There are those who, in their enthusiasm, claim that the fine qualities repeatedly revealed among the Japanese during this war place that nation on the highest plane of manhood. "Japanese Buddhism, or Shintoism, or Ancestor Worship, or all these together, have proved sufficient to make the whole nation admirable as men. It is sheer arrogance for us to offer to teach such a nation. Rather let us study

Buddhism and Shintoism and the spiritual influence of deceased ancestors, that we ourselves may learn to be men."

It takes nothing from the honor due to Admiral Togo and his men to take issue with these suggestions respecting new models in manhood. The world has tried warrior virtues before this as a means of making nations noble and progressive. Russia is now reaping the fruit of experiments in this line. Long before she began to take lessons of Christendom, Japan tried *Bushido* in war under centuries of Buddhism and Shintoism, but she discovered uplift and growth only within the fifty years since Commodore Perry knocked at her doors. Alexander the Great and Napoleon showed qualities at war greater, perhaps, than the Japanese have yet revealed. But the people of Macedonia were not ennobled by their conquest of Asia, nor did the people of France derive their high qualities through making all Europe the drill-ground of their armies.

A little story comes to mind at this point. A certain young man who was high-toned, moral, lovable, and successful, once came to Jesus Christ to ask: "What lack I yet?" Jesus answered: "Come, follow me," telling him at the same time to rid himself of the wealth that might hinder so precious a companionship. The young man went away sorrowful. He saw in a flash that moral self-restraint is not much of an achievement after all, and that one step above plain every-day sanity in living implied a self-surrender that costs more than he was prepared to give.

What we all need (including the Japanese) is the courtesy and courage and moral rectitude, without which man is a brute or a barbarian, and, besides this, self-surrender to Jesus Christ for the sake of conformity to His character. Jesus Christ is the only model the world has ever known of a perfect man, and Togo's victory has not altered this fact.

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### HOME V.S. FOREIGN MISSIONS

The question is frequently raised as to the relative importance of home and foreign missions. Should Christians in America give the larger proportion of their money, their thought, their prayers, their effort, to the work of evangelizing their own land or the lands across the sea? The need is acknowledged to be great, unspeakably great, in every land. Men, women, and children are living and dying without God, and without hope in this world or the next. We can not, as individual Christians, do as much for any of the unsaved as they need or as we wish. Which, then, is more important—home or foreign missions? Such a question was recently asked at a missionary convention.

Imagine a similar case. Thousands of men and children are perishing with hunger in scattered groups; which is more important to feed, those near at hand or those far away? Multitudes in many cities are dying of cholera. Which is more important that the small band of physicians devote their time and skill to—one or two cities nearest their home, or that the greater number go among the many distant cities, where the need is greatest? Put it in another way. Are souls of those in Philadelphia or those in New York the more valuable in the sight of God? Those in Boston or those in London? Those in Chicago or those in Calcutta?

We do not deny that the strategic importance of some centers is greater than that of others, or that some souls converted to God will be

more useful in the Kingdom than are others, but only He who sees the field from His throne on high, and from there directs the campaign, can judge of the relative value and importance. His servants can do no better than to follow His leading. The Church, as the body of Christ, has millions of tongues and feet and hands which should all be subject to the commands of the Head. These must reach out "into all the world" to "disciple all nations." Thus only can the Master's work be done. For the individual the question of supreme importance is: "What wouldst Thou have me to do? Where wouldst Thou have me to labor?" The *most important work* (for me) is that which God's Spirit gives me to do. To Him there is no home and foreign missions.

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### TRAVELERS AS SPECIAL ENVOYS OF THE CHURCHES

During the summer months thousands of Christians will be traveling in Europe and America, and next winter many more will visit our own Southern States, the West Indies, the Mediterranean shores, and the Far East. Here is an opportunity for the churches, of which the travelers are members, to come into direct touch with the work of Christ in other parts of the world. Let these members be appointed by the church to make an official visitation of the missions connected with their own and other denominations, and to report to the church by letter from the field, and in person on their return. Such a course can scarcely fail to result in much blessing to all concerned. The travelers will feel special responsibility for looking carefully and sympathetically into the work of the missions, those in the field will be brought into closer touch with the workers at home, and the church will be aroused, by fresh reports of impartial eye-witnesses, to take a keener interest in and give a more cordial support to the work.

Those who visit Portland and Alaska will find many opportunities for looking into work for miners, lumbermen, Indians, Chinese, and Japanese. Travelers in Europe will find it well worth while to visit Barnado's work and city missions in London, the McAll missions in Paris, and various kinds of work in Italy and Spain.

If churches or those who plan such journeys will write to us, we shall be pleased to indicate points of interest on any proposed route.

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### OPIUM IN THE PHILIPPINES

It can not be denied that the action of the English government in reference to the introduction of opium from India into China was a serious blow to the progress of missions, and it is earnestly to be hoped that our government will never be guilty of the same grave error in the Philippine Islands. The conflict between commercial gain and moral obligation, between selfish purposes and generous regard for others, has been waging since the creation of the world; but when a Christian nation takes under its protection an uncivilized people, professing to lead them to higher ideals and nobler life, it is a flagrant crime for the better and stronger nation, directly or indirectly, to hurt the weaker by the encouragement of any habits that brings a physical, mental, or spiritual curse. It is the hope and prayer of many that America may be used by God for the blessing of all peoples; but to fulfil this glorious destiny, she must be righteous in her dealings with mankind and faithful in her relations to the ruler of nations.



## FOR THE MISSIONARY LIBRARY

AN OBSERVER IN THE PHILIPPINES; or, Life in Our New Possessions. By John Bancroft Devins. With a Foreword by Hon. W. H. Taft. Illustrated. 416 pp. \$2.60. American Tract Society, New York. 1905.

If we ever reach just views about our Malaysian possessions and their people, we shall do so, not through study of scientific treatises, but by hearing stories of everyday life among the islanders, told by those who can suggest inferences while entertainingly talking. The "Observer in the Philippines" has chosen to serve his readers by giving them a book of the latter class. He has conscientiously tried to make the actual situation clear to the average American who is tied to his office or his farm in the home land. That he has succeeded as well as one can who has made but a short sojourn in the islands impresses the reader before he has half finished the book. One hardly needs, for conviction, to read Mr. Taft's remark, "It is of the utmost importance that the people of America should know the truth about the Philippines; should understand, so far as they can, the atmosphere, political, moral, and social, which there is in the islands, and this book, I am sure, will tend greatly to promote such knowledge."

The book may be roughly divided into five sections. Of these, the first, containing forty or fifty pages, describes the approach to Manila, beginning at San Francisco. The next few chapters deal with climate and physical features, while a third section introduces the Filipinos, largely in connection with the American occupation, which affords a convenient basis of comparison and contrast. A discussion of religious conditions in the islands follows, a hundred pages or so being devoted to a study of the work of Protestant Christians

for the elevation of manhood where it has been below par. The strong features of the book are the actual contact of the author with the people, and the entertaining bits of description which admit the reader to a share in this contact. The book has a serious weakness, however, which is its facile yielding to the temptation to quote copiously from distinguished authorities. An Oriental historian of renown commenced his history of the Ottoman Empire with a description of the creation of Adam. The "Observer" comes near to suggesting the consequential method of that author in more places than the chapters on the outward voyage, the battle of Manila, and the Philippine exhibit at the St. Louis Fair.

Nevertheless, the book is full of information, chattily imparted and profusely illustrated. As a source of knowledge respecting missionary work in the Philippines it will serve a better purpose than many another single book, for the reason that the author has no blind spot in his retina, but sees all forms of missionary work in their true importance, regardless of denominational lines.

THE GREAT RELIGIONS OF INDIA. By J. Murray Mitchell, LL.D. Portrait and map. 12mo, 287 pp. 5s. net. Oliphant, Anderson & Ferrier, Edinburgh and London. 1905.

Here is a reliable, popular presentation of an interesting subject. Dr. J. Murray Mitchell describes in these Duff Lectures what he himself has seen and has learned from first-hand sources during his life in India. Tho ninety years of age when the lectures were prepared, the author was vigorous and clear in mind. His general account of the main features in the history, principles, effects, and future of Hinduism, Zoroastrianism, Bud-

dhism, Mohammedanism, and spirit worship, as seen in India, is simple enough to be understood by a child, and profound enough to form the basis for theological discourses. Some knowledge of these great religions is essential to even a partial understanding of the problems and progress of missionary work in India. There are a few typographical errors, but these interfere little with the value of the text.

#### The Current Missionary Periodicals \*

The *Chronicle* (London Missionary Society) selects "Children" for its chief theme. The Rev. George Cousins gives the impression that happy child-life is common in China, and China contains at least one-fifth of all the children in the world. There are many sides to the story of how children fare in pagan lands. One gasps a little, for instance, on learning that in New Guinea some of the children control their parents by threatening to leave them and go to the mission school unless father or mother behaves better! Yet with all the multitudes of devoted parents and happy children in pagan families, great numbers of children suffer from cruelty and neglect, which can scarcely be imagined in a Christian land. As the *Chronicle* points out, missions may be justified by pointing to their work for unloved children in non-Christian lands. *The Church Missionary Intelligencer* concludes its study of the religions of India as exhibited in the census reports, and also Bowman's "Signs of the Times in India." The latter article is crammed with evidence of the tremendous influence which Christian truth has gained among all classes of the people, even tho they

still hold to their old superstitions. "The East India Company in Madras" is a very interesting account of facts of history contained in a recent dry-as-dust book. The *Bible in the World* (British and Foreign Bible Society) is finely and attractively illustrated. Mr. Larson's tour of 1,800 miles in Mongolia is a record of a remarkable journey, when the writer sold 2,800 Bibles. One is inclined, after reading his story, to echo his query, Why is it that missionaries of many societies are standing around the closed doors of Tibet while no missionaries go into Mongolia, with people of the same race and the same stubborn Buddhism? Mongolia is open to all, and yet no missionaries have really penetrated the country. The *Journal des Missions* (Paris Evangelical Missionary Society) abounds as usual in vivid descriptions of the people and the life of missionaries in the various missions of the society. It also contains an interesting letter from Mr. Neipp, of the American Board's mission at Bailundu, Angola, describing methods of work in the American Mission. *The Mission Field* (S. P. G.) contains a useful and informing article on missionary work among the aborigines in the Mitchell River district of Australia. A curious light is thrown on the influence of colonists in that field by the casual remark that all young girls among the natives have to be kept hidden in the bush in order to save them from white men. *Our Missions* (Friends' Foreign Mission Association) sets forth clearly the value of "Industrial Work in India," by which famine waifs and orphans in a few years have been brought to a position where they are taking up their responsibilities as Christians.

The *Assembly Herald* for June contains three fine articles suggesting the place which missions should

\* The European periodicals cited are for the month of May. Unless otherwise noted, the American magazines are for June.

hold in Christian thought. Mr. Speer's article, "The Part of Missions in Contemporary History," is interesting as well as weighty. Dr. C. B. McAfee tells "Why I am a Foreign Missionary Optimist," and Dr. J. G. McClure brings together "The Present-day Credentials of Foreign Missions." The home mission section of this magazine is devoted to Alaska. We recommend the diary, "A Week on the Alaskan Creeks," as a capital answer to the wondering query of the uninformed as to how a missionary "spends his time" between Sundays. The foreign missionary section is devoted to Latin America, and contains a terrible indictment of South American Romanism in "Roman Catholicism Without Restraint." Dr. Lane's study of "Education in Latin America" is, in some degree, a corrective of the other article. The subject of the *Baptist Missionary Magazine* for June is "Burma." Its frontispiece is a story in itself, being a picture of a Buddhist worship hall, forming part of a great monastery built by a single Buddhist layman. The *Bible Society Record* abounds in matter that is worth while. A third instalment is given of the Gould Prize Essay on "Protestant and Roman Catholic Versions of the Bible." Mr. Penzotti gives an amazing account of the attack on Protestants and their chapels in Guatemala City by exuberant Romanists during Holy Week this year. "Curacoa, the Island without a Bible," makes one ashamed by revealing the fact that almost at our doors are 30,000 people living under a Protestant government, but who have not, apparently, yet heard whether there be any Bible. Another interesting article is Miss Mahony's recital of her use of Arabic New Testaments from Syria among Mohammedans in Liberia. *Life and Light* con-

tains a living picture of every-day Japanese life in war time. It is by Miss Cary, and hides under the modest title "Kioto Notes." *The Missionary* for May (Presbyterian, South) is an annual report number, admirably put together and full of interest. *The Missionary Herald* recalls old Japan in "Some First Seed Sown in Japan." An article to be marked and laid aside for use when the studies on Africa are taken up is "The Jinrickisha Zulus of Durban." *Mission Studies* tells interestingly of the "Influence of Christianity in the Homes of Japan," and of "Bible Women and Their Work." The most important article in the *Spirit of Missions* for May is "Bagobo Land," by Rev. Irving Spencer. It describes with pen and pencil one of the strange tribes found in Mindanao, P. I. *The Baptist Home Mission Monthly* tells, in an impressive manner, of a revolt of French Canadians from the Roman Catholic Church. In Manchaug, Mass. (near Worcester), 100 of these immigrants, led by a converted priest, have joined the Baptist Church. A somewhat surprising element of the story is the part played by the "Protestant" mill owners, by use of trade-union tactics, to compel these French operatives to remain in the Roman Church or starve. The review given in the same magazine of "The Work of a High-tide Home Mission Year" is very stimulating.

AMONG the many valuable periodicals published by missions in Asia, one of the most unique and interesting is "The South China Collegian," of Canton. The editorials are to the point, and some of the essays by students in the Canton Christian colleges are especially unique and informing. Half of the magazine is printed in Chinese characters.



## GENERAL MISSIONARY INTELLIGENCE

### AMERICA

**A Hopeful Sign** That many of the students in our theological seminaries are deciding to enter the foreign field after their graduation is a very gratifying fact and hopeful sign. The Southern Baptist Theological Seminary is represented by 73 of her students in mission fields, and 28, now in this school, are preparing for the foreign mission work. As the field is the world, why should Christ's soldiers concentrate their forces in one small part of the battlefield? There are no pastorless churches in China, Japan, Asia, and Africa, with churchless pastors near at hand!

**Student Volunteers Who Sailed Last Year** The number of Student Volunteers whose names have been reported as having reached the foreign mission field during the year 1904 is larger than has been reported in any other year. In 1903 there were 219; and in 1902, 211. They represent 42 different missionary boards or agencies; 17 will work in Africa, 103 in China, 63 in India, 29 in Japan, 7 in Korea, 16 in South America, 8 in Turkey, 43 in other countries, making a total of 293.

**How a Noble Society Began** In connection with the article on women's missionary societies in this number of the REVIEW, it is of interest to note that the Methodist women of America were first organized for missionary work thirty-five years ago, and in this wise:

In the year 1869 the Rev. E. W. Parker, who, with his wife, had spent ten years in India, returned to this country for rest and renewal of health. Mrs. Parker was deeply

impressed with the needs of the women of India and the powerlessness of the missionaries to reach them because of their isolation, and she conceived the idea of sending out women, who alone could gain access to them and take to them the Gospel. She succeeded in enlisting the sympathies of 8 Christian women, whose names are engraved on a beautiful memorial window in Tremont Street Church, Boston, the place where the organization was effected. It is a lovely work of art, the central panel bearing this inscription, surmounted by an illuminated crown above a cross: "The Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized in this building, March 23, 1869." The first public meeting was held May 26. At its close the women held a special meeting and voted to send out their first missionary. Miss Isabella Thoburn had been recommended by the parent board, but because of the meager sum in the treasury, some were timid about venturing. One of larger faith said: "Shall we lose Miss Thoburn because we have not the money in hand? No; let us rather walk the streets of Boston in calico dresses and do without costly apparel." Miss Thoburn wassent. The money had to be borrowed, but the loan was soon met. The work of organization went on rapidly, and at the end of one year 5 of the branches were formed. Beginning with 1 missionary, it now has 250, with 116 assistants, and 1,400 Bible women and teachers. It supports 539 day schools, 21 training-schools, 67 boarding-schools, 20 orphanages, and 2 colleges for women. The income has now passed the \$500,000 mark.

**A Movement Toward Baptist Union** In 1845 the Baptists of the North and South separated on the question of slavery, and since then each has had its separate convention. Last January a conference was held in New York by a committee appointed to discuss the question of again uniting the two bodies. At the recent Southern Baptist Con-

vention the subject was discussed, and on May 16, 1905, at St. Louis, a memorable meeting was held in the Third Church, on Grand Avenue, composed of men from both the North and the South. It was unanimously agreed that the Baptists of America should hold a triennial convention, to be called "The General Convention of Baptists of North America." This step has given universal satisfaction to Baptists all over our land.

**The Southern Baptist Convention** The annual meeting of the Southern Baptist Convention was held in Kansas City, Mo., May 12-15. The reports read show that the work of the Board or Home Missions has been greatly enlarged. They show an increase of nearly 50 per cent. in the appropriations over the preceding year. For 1905 there were 718 missionaries, 10,551 baptisms, 10,019 additions by letter, making a total of 20,570 additions. During the last day of the fiscal year, \$46,582.51 was raised, which paid off all indebtedness, and left a balance of \$13,720.27. Much interesting information was given in regard to enlarged work in Cuba, the Isle of Pines, Panama, among the negroes in the South, and also among the growing foreign population in Southern cities.

The offerings for foreign missions were the largest in the history of the Board, amounting to \$283,415. For 8 consecutive years, notwithstanding the fact that the work has been much enlarged, all expenses have been met, leaving no debt. Number of baptisms, 2,231; number of new missionaries sent out, 50; copies of the *Foreign Mission Journal*, issued monthly, 31,314. Plans for uniting in educational work in Japan and China with the Missionary Union (North) were approved. On Saturday, while Dr.

Willingham was speaking, a woman in the congregation offered to give \$50,000 to the cause of foreign missions. This created great enthusiasm; other pledges followed, until the sum of \$382,000 had been promised for foreign missions during the coming fiscal year.

**The Northern Baptist Anniversaries** Secretary Morehouse, of the Home Mission Baptist Board, presented the seventy-third annual report in St. Louis. The following statement of the work accomplished for the fiscal year was then read. The total receipts for all purposes during the year amounted to \$684,052.08, making \$18,653.34 more than was collected the previous year. Receipts from all sources for the general fund, \$510,422.29, making \$6,791.08 less than for the previous year. The gain of \$17,863.83 in general contributions was more than offset by a decrease of \$18,564.18 in legacies and \$14,520 in annuity funds, caused by the death of donors. The indebtedness April 1 was \$38,095.35, of which \$21,772.24 was brought over from the previous year. The number of baptisms reported for the year were 7,203, about 17 per cent. more than for the preceding year, principally in Western fields. In the Pacific Coast States the gain was 20 per cent; in the mission fields in Washington, 51 per cent. About 60 mission churches became self-supporting during the year, and nearly 100 new mission fields were opened and 80 new churches organized.

The women, in their twenty-eighth annual report, showed that during the year the total amount raised was \$96,727.95, and the total disbursements, \$96,204.87. The number of missionaries employed is 202.

The American Baptist Missionary Union reported that the total

amount raised during the year was \$737,978.19, making a gain of \$10,154.76 over the preceding year. The deficit of \$11,374.72 is small in view of the large amount given, and should only serve to stir the people to greater effort this coming year. The movement started at Cleveland a year ago, to raise \$500,000 for educational institutions in foreign fields, is being pressed, and \$92,500 were pledged at a meeting held in Manhattan, March 28.

**Presbyterian Home Missions** The report on home missions, read at the General Assembly, showed that the total receipts were \$866,189, and the work was done by 1,201 missionaries and 518 teachers. There were 5,841 additions by confession, and 52,931 members in the churches served. The committee recommended that \$900,000 be raised next year, an advance of 15 per cent. Rev. Charles Stelzle, the representative of the Board among workmen, aroused great interest in his department as he described his experiences in his work. Mr. Stelzle is to open an office in Chicago, which he hopes to make the best bureau of information on the labor question in the world.

**Presbyterian Foreign Missions** The Presbyterian Board received for foreign missions last year \$1,189,759. It has in its service 837 missionaries, and has sent out 63 new men and women. Several subjects of special interest were mentioned in the report to the General Assembly. One was the plan for the formation of an independent Presbyterian Church in Korea, such as has been formed in Japan and in India. Another was the union of the educational work of our own Board, of the American Board, and of the London Missionary Society in North China. Still another matter

of great importance was the decision that the Board need not examine its candidates as to their doctrinal soundness.

**New Secretaries of the Presbyterian Board** Rev. Charles E. Bradt, Ph.D., pastor of the First Presbyterian Church of Wichita, Kan., has been elected Assistant Secretary of the Board, with headquarters in Chicago. He is to have charge of the missionary interests of the Board in the central West.

The Board has divided the American field into three sections, the entire work to continue under the direction of Dr. Halsey, as the Home Department Secretary of the Board. Mr. David McCaughy, Secretary of the Forward Movement, will be Assistant Secretary for the eastern section, including Ohio, Kentucky, and Tennessee. Dr. Bradt will have charge of the central section, embracing the States from Indiana to Colorado, and the Board hopes to be able to announce soon the election of another Assistant Secretary, to have charge of the western section on the Pacific Coast.

**A Year's Work of the American Bible Society** The American Bible Society will soon fill out fourscore and ten years of memorable history, and the Board of Managers has taken action looking to the proper observance in May, 1906, of the 90th anniversary of the organization of the society. During the year ending March 31, 1905, the income of the society has again fallen off, chiefly in receipts from legacies; gifts from the living have again slightly increased. Receipts from all sources, including business accounts, amount to \$631,283.68, including a cash balance from the last year of \$29,030.88. The disbursements amount to \$610,018.36, of



which amount \$183,952.10 was sent to the foreign agencies. The work of the year has been compassed without incurring indebtedness anywhere. The receipts above mentioned include the income from permanent trust funds. This income amounts to \$20,448.66, available for general purposes, besides \$2,421.78, income from special funds restricted to the purpose of supplying Scriptures in raised letters for the use of the blind. The total issues for the year at home and abroad amount to 1,831,096 copies of the Bible, the New Testament, and portions of Scripture; of these 958,021 copies were issued from the Bible House in New York, and 873,075 from the society's agencies abroad, being printed in China, Japan, Siam, Syria, and Turkey, at the expense of the society. Among the issues for the year appears, for the first time, the American Standard Revised Bible, the constitution of the society having been modified in such a way as to permit the use of this version. The total issues of the society in 89 years amount to 76,272,770 copies.

**Yale University and Missions** This institution is making a fine record for evangelizing zeal. Within two years 18 students have entered the world field, and more than 30 are now in preparation for some form of missionary work. And the testimony is abundant concerning these men that the intellectual standard among them is much above the average. As is well known, Yale students are supporting in China several Yale men who are engaged in founding a college.

**Offer to the Volunteers of America** Ballington Booth announces that an offer of 90,000 acres of land in a Southern State, ideally located and reputed to be highly productive, has

just been made to him as president and founder of the Volunteers of America. The only condition attached to the proposition is that the tract shall be used by the Volunteers in their work, and that the State in which the land lies shall be as widely advertised as possible by the organization. The syndicate making the offer wishes to colonize the State, and has hit upon this plan to carry out its aim.

**Armenians Building Monuments to Americans** The Armenians of this country have just erected in Lexington, Mass., a monument over the grave of Rev. Dr. Cyrus Hamlin, their teacher and friend, "in gratitude for his enduring and devoted service to their people." It is an interesting fact that Dr. Hamlin, at Constantinople, and Rev. Crosby H. Wheeler, D.D., at Harpoot, rendered something of the same service for Armenia. Each founded a college, and both were presidents of the institutions which they founded. Dr. Wheeler was buried in the cemetery at Newton, Mass., and graduates and pupils of Euphrates College erected a monument to Dr. Wheeler's memory as an indication of their confidence and love.—*Congregationalist*

**A New England Town Converted** The village of Manchaug, Mass., for some time has had within it a group of several hundred French Roman Catholics, admirably led by Father Riborg. He and his people by providential leadings have been converted to belief in a simpler, non-prelatical, non-sacramentarian faith. On April 13th representative Baptist leaders of the state aided in the baptism of 44 former Roman Catholics, who, with Father Riborg and about 60 others not yet ready for baptism, but in sympathy with the movement, will now worship God

after the Baptist manner.—*Congregationalist*.

**Negroes in the United States** The number of negroes in the United States, including Alaska, Hawaii, and Porto Rico, was, in 1900, 9,204,531—perhaps a larger number than is found in any other country outside of Africa. Of this number Porto Rico had 363,742, Hawaii had 223, and Alaska 103.

Three-tenths of the entire negro population of this country are living in three adjoining States of Georgia, Alabama, and Mississippi. These, with the adjacent States of Virginia, North Carolina, Louisiana, and Texas, are the only States having each over half a million negroes in 1900. Taken together, these 8 States contain seven-tenths of all the negroes in the country.

There are 55 counties in the South, in each of which at least three-fourths of the population are negroes. Of these counties, 19 are in Mississippi, 11 in Alabama, 1 in Louisiana, 5 in Arkansas, 5 in Georgia, 4 in South Carolina, 1 in Florida, and 1 in Virginia. In Issaquena County, Miss., 94 per cent. are negroes.

Among the cities having at least 25,000 inhabitants, there were 4 where the population was more than half negro in 1900. Jacksonville, Fla., 57.1 per cent.; Montgomery, Ala., 56.8 per cent.; Charleston, S. C., 56.5, and Savannah, Ga., 51.8 per cent.

The negroes in the South are not increasing as fast as the whites. In the country districts the negroes increased from 1890 to 1900 about two-thirds as fast as the whites; in the cities they increased nearly seven-eighths as fast.

Among negroes at least ten years of age, 44.5 per cent. are illiterate (that is, unable to write), the great

majority of them being also unable to read. The per cent. of illiterates has decreased rapidly since 1890, when it was 51.1 per cent. Illiteracy is much more prevalent in country districts than in cities.

**Indians Flocking to Christ** Says the *Missionary Outlook*:

While much is being heard of the work of the Messrs. Torrey and Alexander in England, and of the revival in Wales, few are aware that British Columbia is also experiencing a revival. Away up in the interior, along the banks of the Upper Skeena, a wave of religious fervor has touched the Indians, and a crusade against heathenism and drink is being waged. A correspondent writes that bands of converted Indians visit the villages and settlements of the tribes; they have their own "Glory Song," and march through the villages with the Bible in one hand and their snowshoes in the other. So strong is the feeling and so powerful there-  
vival that many are being converted to Christianity, and in 6 small vil-  
lages alone 316 Indians have taken the temperance pledge. This is the outcome of the work of the Rev. W. H. Pierce, Methodist missionary to the Indians of the Upper Skeena, and apparently he is not alone in the effort, as our corre-  
spondent writes:

It is touching to see some 100 converted Indians, men and women, on their knees in the snow praying to God to convert their friends. The revival started about 6 weeks ago, and is still going on. As a result, there are few Indians left in the district who have not voluntarily professed to accept Christianity, and it is hard to find more than one or two professed heathen Indians now at Hazelton, Kitzegucla, Kishgagara, Kishpiax, and other nearby villages. When the missionary visited the villages on the Lower Skeena, 60 Indians from the Kishpiax church accompanied him, and aided in the revival work.

**Signs of Progress in Central America** Mrs. Fitch, of Guatemala, writes that they begin to see a marked growth in Gospel work in Guatemala, as well as in the other republics. Recently a law was enacted in Nicaragua suppressing religious processions, not allowing the priests to walk the streets in clerical garb, nor the landing of friars expelled from France. Hitherto missionaries of Nicaragua have suffered much persecution, especially from Roman Catholic priests; now hundreds flock to hear the preaching of the Word. Honduras is the most thinly populated of the republics, consequently Christian work there is slower, but she, too, enjoys religious liberty — which always means “with persecutions.” While the constitution of the little republic of Panama establishes freedom of religion, aid is to be given to the Roman Catholic Church to found a seminary there. If this youngest American republic is to be saved from Romanism, there is need that Christians hasten to plant the standard of a free Gospel there.

**Light in Dark Nicaragua** The latest news from Nicaragua is more satisfactory. Bishop Berckenhagen, of the Moravian Church, and the Rev. T. Martin, two missionaries on the Mosquito Coast, recently visited the President of Nicaragua, and Mr. Martin now writes: “Thanks to God, we have succeeded in establishing friendly relations with the government. The government has been satisfied with our statements, and is determined to establish entirely new relations with us, in which we are to be regarded as friends and cooperators with the government.” All friends of missions will rejoice to know that the misunderstanding with the Nicara-

guan government has been cleared up. It should be, for the object of the mission is to help make the Mosquito Indians true Christians and good citizens of the country in which they live, as well as good citizens of heaven.

## EUROPE

**General Booth in a New Rôle** The Salvation Army is entering practically upon plans for aiding the surplus population of the British isles to find homes in America. Not long since 1,045 English emigrants sailed from Liverpool for Canada on one steamer, with the Salvation Army flag at the masthead. The emigrants were gathered by Army agencies, and the majority are workmen. All are paying their own passage, and many are supplied with sufficient capital to make a start in the new world. Prior to the sailing, the Lord Mayor of Liverpool, Rider Haggard, who had just arrived from America, Commander Booth-Tucker, and Mrs. Bramwell Booth addressed the emigrants.

**The London Society's Large Bequest** When Mr. Arthington, of Leeds, died a few years ago it was announced that he had bequeathed \$1,250,000 to the L. M. S. But soon legal difficulties arose, which thus far have prevented the payment of the money. Now, however, the statement comes that the society is likely soon to receive the entire amount, with this condition attached: The money is not to be used to pay debts or to sustain existing work, but only to start and carry on new work.

**China Inland Mission Prospering** At the recent annual meeting it was reported that during last year 66 missionaries were added to the staff on the field, making a total of 828



workers, the highest figure yet recorded; and it is specially noteworthy that, tho in 1903 many more were joined to the visible Church than in any previous year, the baptisms in 1904 far exceeded the number then received, the figures being 2,387 as compared with 1,729. There are now 200 central stations, with over 450 outstations. P'anghai, which had been vacant since the murder of Mr. Fleming, in 1898, had been once more occupied. The income was \$252,255 last year.

**A Most Attractive Annual Report** The last annual report issued by the Missionary Society of the British Friends was prepared with great literary taste and skill, is very attractive to the eye, and is full to overflowing of good things. The title is, "In Five Fields," and scattered thickly through the pages are no less than 60 pertinent and beautiful illustrations. If one opens the volume he will find it difficult to close the same until *finis* is reached.

**The Wesleyans Returning to the West Indies** In 1797, under the lead and the inspiration of Dr. Coke, the Wesleyans began work at various points in the West Indies, with abundant success attending their labors in behalf of the poor slaves and with a great impulse given in 1838, when freedom was decreed by the British government. In 1884 it was decided by the Wesleyan Society to be wise to withdraw from this field, and to throw the task of carrying on the Gospel upon the churches of the islands—a step now seen to have been premature and unwise (like that taken in Hawaii by the American Board in 1871). In various ways the freedmen proved unfit to bear the burden. Their poverty was extreme, and of late all sorts of calamities have befallen, from

tornadoes, earthquakes, etc. As a result, almost all the churches are heavily mortgaged. So that now the society is constrained to reenter this field, and issues a call to its constituency for \$300,000, wherewith to meet the grave emergency.

**A Missionary Tour of Europe** Rev. Mr. Jalla, of the Paris Evangelical Missionary Society, with Captain Bertrand, of Copenhagen, has been making a tour in the interest of the Barotsiland Mission, of the Paris Society. The tour extended through Sweden, Norway, Denmark, and Germany. Its object was to arouse the interest of the French Reformed Churches found in different parts of these lands. But very soon the representatives of the Paris Society were called upon to speak to other congregations. They spoke before nobles and princes, bishops and archbishops; and generals in the army acted as translators to make their words known to the people. At Breslau Mr. Jalla was asked to address the Y. M. C. A., composed of 15 young bakers. A noble example of broad Christian fraternity appeared when Dr. Merenski, of the Berlin Missionary Society, himself facing a probable deficit of nearly \$125,000 in mission funds, took the 2 Frenchmen before his own Lutheran constituency, and pled for financial support to be given the mission of the late Mr. Coillard, on the Zambesi. The Frenchmen, on their part, ceased to make their tour a mere quest for money for their own missions, but turned it into a campaign to stir spiritual life and to arouse interest in missions in general. A strong Christian sympathy truly binds all churches together, in spite of racial and denominational differences. This tour, in its effect among rich and poor, illustrates the truth of

the prophecy upon which must after all depend our support of missions: "And I, if I be lifted up, will draw all men unto me."

**German Missions in Trouble** For all German missions the past year has been a troubled one. Most of the societies have had to close their accounts with heavy deficits, amounting in aggregate to some £50,000. The bitter animosity manifested by a section of the German press against the Rhenish Mission, on the occasion of the Herero rebellion, found eager support among the colonists of the Southwest African Protectorate, whose treatment of the natives has had so much to do with the outbreak. Added to this, the Nama rebellion, and the troubles in the German sphere of New Guinea and in the Dutch East Indies, have caused great anxiety to the Rhenish Society. Medical missions continue to attract increasing attention, and are prominent subjects, both in missionary magazines, and at anniversaries and conferences. Lectures on foreign missions have been given at the universities of Halle, Berlin, Göttingen, Königsberg, Marburg, and Rostock.—*Mission World*.

**Progress of the Gospel in France** There are 28 societies in France directly engaged in the work of evangelization, 5 of which are of special importance:

- (1) La Société Centrale, working in the name and for the growth of the Reformed Churches.
- (2) La Commission d'Évangélisation, working in connection with, and under the direction of, the Free Church Union in France.
- (3) La Société Évangélique de Genève
- (4) La Société Évangélique de France.
- (5) La Mission McAll.

The last 3, according to Pastor E. Bonnet, in his discourse on the "Distinctive Characteristics of the work of La Commission d'Évan-

gélization," have no ecclesiastical principles—at least, not in theory

The field of the last-named society comprises 22 stations, spread over 15 "departments." Methods are adapted to places and circumstances. In the country the work is done chiefly by house-visiting and meetings in private homes. In towns where extension is possible active measures are taken for the promotion of morality and temperance, the united efforts in some places resulting in the establishing of temperance cafés, etc. The success accompanying the work in the different parts of the country varies with the disposition of the people, some friendly and some hostile to the Gospel, in proportion as they are emancipated from or enslaved by the priest, or tainted by atheism.

## ASIA

**From a Ditch to a Church in Turkey** The Protestants of Marash, Central Turkey, recently celebrated the fiftieth anniversary of the organization of the First Evangelical Church of that city. The present edifice, in which a meeting was held, will accommodate 1,500 people, but it was necessary to repeat the service, first for men only and then for the women, and Mr. Macullum reports that the church was filled at both sessions. At the communion service 1,000 church-members were present. The fact was recalled that the first evangelical Christians, when they began to study the Bible, met in a ditch outside of the city. When the church was formed, December 3, 1854, it had only 16 members, and the place of meeting was known as the "Pumpkin Shed." From these humble beginnings the work in that city of Marash has grown until there are now three churches, with 1,400 members.

**The Mecca Railway and the Gospel** The Hejaz railway is no longer a concern on paper, but is soon to be an accomplished fact. It is intended, first of all, to be a religious line to connect Damascus with Mecca, but the Sultan also hopes to strengthen by it his grasp on Arabia. The railway will be a strong link between the capital and Yemen, which is in a chronic state of rebellion against the Sublime Porte. As a road to convey pilgrims to Mecca over the most dangerous and difficult part of their journey, the project is hailed with delight all over the Levant. Moslems are contributing with great generosity. The total received by public subscription so far is £651,185. From other sources £382,280 have been received, according to a Constantinople paper, and the total income is therefore over one million sterling. So far, £565,407 have been expended, and the railway has been completed to a distance of 370 kilometers, which is one-third of the distance to Medina. The cost of construction is put at £1,175 per kilometer, and the most difficult part of the road is completed. The line crosses 252 large and small bridges; 18 locomotives and 153 wagons are on hand. There is no doubt that this road will, from the outset, tend to break down barriers and prejudice in the Holy Land of Islam. It has proved impossible already to build the road or to run it without the help of "infidels," and the great missionary work done in India by railroads in breaking caste and spreading civilization will be repeated in Arabia on similar lines. No Brahman was ever so proud of his birth as is the citizen of Mecca of his perquisites and privileges as custodian of the Kaaba. God grant that the railway may prove the opening wedge for the entrance of the colporteur and the missionary.

**A School for Persian Boys** A new step has been taken in opening a school for Moslem boys in Urumia, Persia. The ages of those who come vary from six to eighteen years. The school is much talked of in the bazaars, and many of the people wish to take advantage of the school in order to acquire Western learning. The missionaries are most anxious to use the school as a means of making a definite religious impression upon this difficult class by personal friendship with the boys; the study of Christian doctrine, and of Western science and history, with Bible stories for the smaller boys, etc., are the means to be employed. Three or four years ago it would have seemed incredible that such an opportunity would be given to us for reaching these Mohammedans.

**A Hindu Seeking Salvation** In Swami Dharmananda, a Hindu ascetic of Bengal, is to be found an example of willingness to give all that one has for life. He sought life by visiting 230 Hindu holy places in India—like Naaman, taking a little of the earth from each to have with him. He sought life by learning Arabic and studying the Koran and Mohammedanism. He sought it by learning Hebrew and Greek, that he might study the Bible in the original. He sought it by travel, going to Mecca, to Rome, to China, and Japan. After 17 years of study of Buddhism and Mohammedanism and Christianity, he has now declared his faith in Jesus Christ, the only Messiah and Savior of men.

**A Missionary on Religious Mendicants** A curious effort is being put forth by a few in north India, with the view to educating the *Sadhus*, or religious mendicants, who roam all over the country. People of the



West think that the Hindu religious ascetic is a man of culture. As a matter of fact, fully three-fourths of all this host of 5,500,000 "sacred men" are absolutely illiterate. Their ignorance is exceeded only by their pestilential morals and laziness. They are not only a disgrace to the country, they are also a prolific source of its poverty. For be it remembered that poverty-stricken India not only supports its temples and myriad priests, and other temple followers, it also willingly maintains this immense army of coarse-grained religious imposters. Even supposing that the support of one of these worthless fellows is only 40 rupees, or \$13 a year, the voluntary maintenance of the whole body of them robs India of money enough to educate well all the children of the land. No other people on earth thus voluntarily taxes itself to support a community which is 2 per cent. of its own number, and which gives nothing whatever but a curse in return for its support. Rather than seek to educate them—an infliction which they would resent—it would be infinitely better to starve them into a more wholesome existence. One can not fully sympathize with India in her poverty and suffering, so long as he observes her also wasting her limited resources upon this dirty, lazy, immoral host of religious hypocrites.

REV. J. P. JONES.

**The Moravian Mission to Tibet** For nearly fifty years the Moravians have been toiling among the many thousands of Tibetan Buddhists who could be reached. A former British commissioner of those border provinces, in a warm appeal for "the infant church of Tibet," writes thus: "If the Moravian missionaries in the Himalayas have suffered terrible losses, they

have also notable achievements to record. Not that their labors have been fruitful as regards the number of converts. The baptized members in all the little stations together number hardly over 100, including children. But they have sown the seed. They have laid a stable foundation for all future missionary effort in that region. They have mastered the language and its difficult script; a grammar and a dictionary have been prepared; the New Testament, Psalms, and Pentateuch have been translated, and, complete or in portions, have been widely distributed. The names of Jäschke, Heyde, and Red-slob will live as those who have first given the Tibetans the Word of God in their own tongue. The 'Light of Asia' must pale before the 'Light of the World,' and already the grotesque and baleful demons of superstition are scattering before its rays."

**An Australian Converted in Siam** The wide-reaching and reflex influence of Christian medical missions is indicated in a recent case at Cheung Mai, Laos States. Not long ago there came to the foreign ward of the mission hospital an old Australian gentleman who had become a Buddhist monk. He had traveled on foot for several months, and was found by the missionary ill in the Buddhist temple. After some weeks' careful nursing he left the hospital, cured. He laid aside his yellow priestly robes, and has now publicly confessed Christ and united with the Church.

**Missionary Medical Schools in China** Most medical missionaries in China have their own students to teach, but as will be seen from this note the number of union medical schools is increasing, schools in which a fuller medical education is

secured. The *Chinese Recorder* states that "in the north at Peking a union medical school on a large scale is being rapidly materialized, and in Shantung the American Presbyterians and English Baptists have commenced joint medical education, and hope soon to have a centrally located school building. In the Yangtze Valley the London Mission at Hankow have a small but efficient school in full swing, and are planning to greatly enlarge it. At Nanking there is a medical department in the Methodist university. In Shanghai, in connection with St. John's College, there has for years been a medical faculty, where the teaching is in English. In the south, at Canton, the medical school established so long ago by Dr. Kerr has been reorganized and housed in a fine building, and there is also an excellent women's medical school.

**Progress Also in Spiritual Realms**

The news from the field continues to be, for the most part, most encouraging. From all over the empire reports reach us that there is a marked increase of interest in the Gospel message, and a new impression produced by the preaching of the missionaries. Not a few inquirers are asking the privilege of confessing their faith in Christ through baptism, and are confirming their profession by an entire change in the course of their lives. Notable scenes have taken place, in some quarters, in the destruction of idols and temples, in some cases families taking part in this, and, in a few cases, clans and villages uniting to put an end to the worship and service of their false gods. All these things should lead us to express great gratitude to God, our Father. We have prayed and served long, waiting for such times to come. By God's grace they are now upon us. Let

us not fail in offering our sacrifice of thanksgiving to Him who worketh for us.—*China's Millions*.

**A Missionary Assaulted in Korea**

That all is not smooth sailing for our coworkers in Korea is shown by the recent painful experience of Dr. Forsythe, of the Presbyterian Board (South). He had come to Kunsan, and was called to attend a patient who lived some miles out in the country. While there he was murderously attacked at night by a band of masked men, and, after being severely wounded and injured, he was left for dead. A native physician treated the wounds with cobwebs and cotton, and probably saved his life. The missionaries were sent for and carried Dr. Forsyth back to Kunsan, and are now in hope that he will recover. Let us pray that his would-be murderers may be converted.

**The Spreading Fire in Korea**

The religious awakening in North Korea continues, and many marked conversions are recorded. In Pyeng Yang a sorceress who had practised her art of deception for many years has been converted, and given up her former occupation. An old man eighty years old who, by reason of his lineage and age, was the recognized head of the Confucians in that part of the country, had a son who has long been a Christian and a church-leader. The old gentleman had steadfastly refused to accept the Gospel, but now his conversion and acknowledgment that he had been wrong all these years is a joy to the Christians and a dismay to Confucianists. The hundreds of conversions are not due to the sudden impulse of excited emotions, but are deliberate decisions after careful consideration. The converts are brought to a decision by

the Spirit of God and through the faithful exhortation and testimony of individual native Christians.

**Recent Statistics from Japan** Interesting statistics of missionary work in Japan are supplied by Mr. George Braithwaite, agent of the Japan Book and Tract Society. Of foreign missionaries (male and female) there are now 782 Protestants, 279 Roman Catholics, and 4 of the Greek Church. Protestant missions have 380 ordained and 483 unordained native agents; the Roman Catholics, 46 and 9,174; Greeks, 57 native ordained men, and no other workers. In education Protestants have 62 boarding-schools with 4,706 pupils, and 88 other schools with 5,884 pupils, making a total of 10,590 scholars. Roman Catholics have 7 schools of higher education with 795 pupils, and 70 primary, industrial, and other schools with 5,021 pupils, total of 5,816 scholars; the Greeks have 2 boarding-schools with 72 pupils, and no primary schools. It is difficult to compare the number of adherents, owing to different methods adopted in the returns. Mr. Braithwaite, however, concludes that the numbers of adult (over nine years of age) baptized members are: Roman Catholics, 44,639; Protestants, 44,585; Greeks, 21,344. Of the Protestant bodies, the "Church of Christ in Japan," embracing the converts of 6 Presbyterian missions, has 11,347, the Congregational Churches have 10,578, and the Nippon Sei Kokwai 10,238; the Methodist Episcopal Church has 5,894 communicants—the largest of the single missions.

**The Bible in Japan** The Bible Society's agent in Japan reports that the circulation of the Scriptures in that country last year far exceeded all former records. In addition to the 233,000 copies given to the Japanese

troops, the actual sales by the British Bible societies amounted to 102,806 copies—an increase of 19,489 on the sales of the previous year.

**American Episcopalians in Japan** What shall we say of Japan, engaged in a struggle for national existence, with a large part of her best manhood drawn abroad for military service? Surely here we might expect our mission to be stationary, or even to show temporary decline. But it is here that the greatest advance has been recorded, and that with no notable increase, whether of clergy or of lay-readers. Candidates have increased from 17 to 20, parishes and mission stations from 74 to 83. Infant baptisms, growing from 102 to 204, have doubled; adult baptisms have increased from 270 to 361; confirmations from 317 to 421; communicants from 2,150 to 2,357; Sunday-school teachers from 118 to 162, a full third; Sunday-school scholars from 2,425 to 3,031, or by a quarter; and, strangest perhaps of all, when we consider the national circumstances, native contributions to the missionary work have shown an actual increase from \$3,726 to \$3,856, tho there has been, as was inevitable, a falling-off in the average gift for each communicant.—*Churchman*.

**Gift from the Mikado to Y. M. C. A.** Five thousand dollars from the Emperor of Japan's private purse goes to the Y. M. C. A., in recognition of the fine service rendered by it to the army in Manchuria. Imperial good will plus imperial support will give these Christian workers such an opening as men seldom have. One Congregationalist in this army work, which resembles that of the Christian Commission in our Civil War and has won hearty recognition from the military authorities, is a son of Rev. George L. Gleason,



pastor at Haverhill, Mass. Before going to Japan the young man was Y. M. C. A. secretary at Harvard. —*Congregationalist*.

**AFRICA**

**United Presbyterian Work in Egypt** To this one body of Christians almost the entire task of evangelizing the Lower Nile Valley has been committed, with these among the results of a half-century of toil: 40 missionaries are at work, or more than 80 if wives and American teachers are included. The ordained natives number 36, and the schools 170, with 15,000 pupils, including 4,000 girls and 3,000 Mohammedans, with 3,000 other women and girls receiving instruction in harems. Of about 8,000 communicants, 3,600 are women. The population of Egypt is 10,000,000, of whom nine-tenths are Moslems.

**The Religious Status of Cape Colony** The figures which follow are quoted from the last census, taken about a year ago:

	All Races	Euro- pean
1. Dutch Reformed Church..	399,587	296,792
2. Methodists.....	290,264	36,032
3. English Church.....	281,433	126,532
4. Congregationalists.....	112,902	4,986
5. Presbyterians .....	88,660	26,327
6. Lutherans, Moravians and Rhenish Church.....	80,902	13,710
7. Roman Catholic.....	37,069	28,480
8. Baptists .....	14,105	9,940
9. Zd. African Gereformeerde Kerk.....	6,209	5,991
Total.....	2,409,804	579,741

The census places the English Church third on the list, which includes all races. In the list giving the number of Europeans, the Dutch Reformed Church comes first, 296,792; the English Church second, 125,466; the Methodists, Congregationalists, Presbyterians, Lutherans, Roman Catholics, and Baptists altogether amounting to 119,475.

**Ingatherings on the Kongo** In spite of, or because of, many setbacks and persecutions, the Presbyterian mission on the Upper Kongo has received over 500 new members into the church of the Luebo Mission last year, and over 900 have been instructed in catechumen classes. After the Ibanj Station was burned a woman from the enemies' camp was brought to the mission for punishment. The missionaries, however, gave her a present and sent her home. This so impressed her people that they came to the mission and pledged eternal friendship.

**The Harvest from the Sowing of Dr. Vanderkemp** A remarkable letter of thanks was received recently by the directors of the London Missionary Society from the Christian community at Bethelsdorp, Cape Colony, for the results of missionary work in that district. Since Dr. Vanderkemp was sent to preach the Gospel there, in 1805, a century has passed. This was the beginning of work which has now developed into 120 independent churches, or branch churches, in Cape Colony, with 10,000 communicants and 32,000 adherents, all of which owe their existence to the efforts of the society, besides the generations of believers who have passed away in the meantime.

**Thanks from the King Lewanika** The King of the Barotsis has recently written to the Paris Missionary Society as follows: "All the Barotsi thank you for giving yourselves so much trouble for them, and altho our people are made up of different tribes, they all thank you for the great good you have done in seeking to make them come out of darkness and enter the Kingdom of God. . . . They thank you because they see that the wars which

have desolated the country have disappeared, and that we have peace, men agreeing with one another."

A son of Lewanika, supposed to have been killed when four years old in the revolution of 1884, has recently appeared at the Barots' court. He was carried off and sold in the far interior, and came into the service of Dr. Fisher, of the Arnot Mission. When his identity was suspected he was returned to his father and welcomed with great rejoicings. He is now a Christian, and much good is hoped for from his influence at court.

**How the Prime Minister Raised the Debt** A unique notice by the Katikiro of Uganda was recently posted in Mengo, the capital, to induce the Christians to help pay off the debt on the church at Entebbe. It resulted in offerings amounting to \$600. The Prime Minister's motive for giving is worthy of note. He says (translated):

I write to you, to every Christian man, that he may give his mind to remembering the grace of God, how greatly He loved us. These days there is a very great debt on our church at Entebbe of 2,000 rupees (\$700). That debt is not to be met by the single method of bringing rupees in hard cash, but in bringing in every kind of thing that can be turned into rupees. It would be a great thing if that debt can be lessened, for it is very great. May God give you grace to take to heart that debt, as He also said: "Let every man give as he is disposed in his heart, because He loves him who gives with joy." And another word: "He who has many things, let him give of them; and he who has few things, let him give of those few." I am,

APOLO KAGWE,  
*Prime Minister of Uganda.*

**Latest Figures from Uganda** The native government took a census of the people in the kingdom of Uganda proper last year, the inhabitants of each house

being accurately registered according to age, sex, and religion. The total population was found to be 717,535, made up as follows: Roman Catholics, 212,669; Protestants, 164,241; Mohammedans, 40,346; and heathen, 300,279. This census does not include the outlying districts and kingdoms of Toro, Ankole, Bunyoro, Busoga, etc. Of course, many of those returned as Christians have not been baptized and are not even considered as catechumens. Over 9,000 persons, more than 6,000 of whom were adult converts, were baptized in Uganda in 1904. The full statistics of the mission (including the outlying kingdoms of the Protectorate) for that year show large increases. The native baptized Christians (not including catechumens) number 50,574, against 35,897 in 1903. The number under instruction in schools has increased from 12,861 to 18,484.

**A New Station Opened in Southeast Africa** Portuguese East Africa is one of the unoccupied fields of the Dark Continent.

The government is unfriendly to Protestant missions, but the American Board has now opened a station at Beira, the only good seaport along that part of the coast. This city has a population of about 4,500, of whom one-third are whites. It is hoped that from this point the natives of the interior may be evangelized.

#### THE ISLANDS OF THE SEA

**Methodism in Malaysia** The Methodist Episcopal Church has 3 conferences in its Malaysia Mission, lying about Singapore and including a portion of Borneo, and including English, Malays, Chinese, Tamils, and Dyaks. The work is evangelistic, educational, and medical. An orphanage is sustained, and a home

for destitute women. The mission has a monthly periodical, the *Malaysia Message*, which has attained to volume xiv.

**The First Filipino Minister** The first Protestant Filipino clergyman is the son of a man who, many years ago, procured from a ship-captain a copy of a Spanish Bible. When it was known that he possessed this Bible, he was arrested through the instigation of the priests, and, without trial, was sentenced to banishment on an island in the Mediterranean Sea. He did not return until after Manila was taken by the Americans. The son, a graduate of the Roman Catholic College at Manila, had studied the Bible, and through constant correspondence with his father had imbibed Protestant principles. When Bishops Thoburn and Warne reached Manila they found this young man holding services in 7 different places, with an average weekly attendance of about 600. He was ordained to the ministry of the Methodist Episcopal Church by Bishop Thoburn.—*The Outlook*.

**Solomon Islanders' Gifts to Missions** A box reached the Bible House in London not long since from Bugotu, Solomon Islands. It contained specimens contributed by the Christian natives to the collection made on Bible Sunday at the Melanesian Mission Church. The contents include some strings of beads, porpoise teeth, and armlets, which are the recognized coin of the realm. One string of red beads, measuring the length of the arms at full stretch, equals 2 shillings; 10 porpoise teeth represent 1 shilling. Among the other articles—which are used for barter—are some pieces of tortoiseshell, a bamboo box, such as is used to carry lime for betel chewing, a fine string

bag, and a piece of the native cloth in which the Bugotu woman wrap their babies to keep them from the insects. Similar articles in the collection were sold in the nearest market, and raised altogether \$150, which has been duly remitted to the Bible House.

## MISCELLANEOUS

**Medical Missions Among the Jews** A brief article of Professor De Nicol in *Life and Work* deals with the "medical side" of the Jewish mission of the Church of Scotland, and vividly shows the great value of medical missions among the poor and very orthodox Jews of the East. Almost 25 years ago the Jewish Mission Committee of the Church of Scotland strengthened the evangelic activities connected with their work in the Levant by the addition of a medical mission at Smyrna. To-day this medical mission is almost completely equipped for its benevolent and Christian ends. Its center is the Beaconsfield Memorial Hospital, which, "with its 27 beds, its operating-room, its laboratory, and its training institute for nurses, has few institutions to equal it in the mission field." On 3 days of every week dispensaries are held, largely attended by suffering Jews, Greeks, and Turks. These are commenced with a religious address in Judæo-Spanish. The sick who are too ill to come to the dispensary are regularly visited, and physicians and workers are hospitably and friendly received. The barriers of Jewish bigotry and suspicion are completely broken down, and there is the freest access to the people with the blessings of bodily healing and the message of the Gospel of Christ. "The great secret of the success of the medical mission in this respect is that, in an unostentatious and helpful way,



the missionaries are able to manifest the spirit of love, and so commend Christ to those who would be perfectly indifferent to the preaching of the Word. Thus the medical mission benefits the whole work of the station, and helps to give unity and efficiency to the whole." A valuable feature is also the training institute for nurses, where young Jewesses are fitted for a career in life. Another medical mission of the Jewish Committee of the Church of Scotland is among the more than 30,000 Jews in Haskeni and Balat, Constantinople. Tho only a few years old and as yet without a hospital, this medical mission proves very helpful in the general work among the Jews, but especially among men and boys. Dr. Sandler, the medical missionary, is himself a Hebrew Christian, and thus secures easy and good access to the Jews in Constantinople.

**Free Advice to Missionaries** It has been suggested to us that many missionaries, especially those engaged in agricultural training of natives, or living in tropical countries, might be greatly helped by sending to the United States Department of Agriculture at Washington for copies of their "Farmer's Bulletins." These deal with subjects relating to farming food values and the prevention of certain common diseases. Among the most helpful bulletins may be mentioned the following:

- No. 34—Meats: Composition and Cooking.
- No. 74—Milk as Food.
- No. 85—Fish as Food.
- No. 112—Bread and Bread-making.
- No. 121—Beans, Peas, and Other Legumes.

- No. 128—Eggs and Their Uses.
- No. 142—Nutritive Value of Food.
- No. 146—Insecticides and Fungicides.
- No. 155—How Insects Affect Health, etc.

## OBITUARY

**Hudson Taylor**, The founder of the **China Inland Mission**, who recently returned to China, has been called to his reward. He was one of the most remarkable of modern missionaries. In 1832 he was born in Yorkshire, England, and in 1854 went to China as a missionary. The C. I. M. was founded in 1862, and since then has sent out hundreds of missionaries. Mr. Taylor's personality was holy and his work has yielded an hundredfold.

**Dr. Cushing**, A sad occurrence **of India** marred the pleasure of the Northern Baptist anniversaries in St. Louis. This was the sudden death, on May 17th, of one of the most consecrated of missionaries, Dr. Josiah N. Cushing, the president of Rangoon College, in Burma. He was apparently well and talking to friends only a few minutes before his death, when he was seen to fall into one of the pews of the church, and in a moment had passed into the new and fuller life. Dr. Cushing, only a little while before his death, expressed the desire to return to Rangoon, and to live and die among the people of Burma, whose welfare was very dear to him.

Dr. Cushing was born May 4, 1840, and sailed for Burma in October, 1866. For the past 10 years he has been President of Rangoon College, and has done much for the salvation of the Shan people.

## THE FOREIGN MISSIONARY DOLLAR!



A.—One and three-tenths cents go to the Emergency Fund. This, in a few rare cases, is applied to emergencies in administration at home; usually it reverts to the credit of the general fund as a balance carried over to the following year.

B.—Eight-tenths of a cent is applied to interest on monies borrowed to keep the work going until the contributions are received. If the Church distributed its contributions equally throughout the year instead of delaying them until the end of the year, this item of expense would disappear.

C.—Seven-tenths of a cent is applied to printing missionary reports and other missionary literature for the maintenance and development of missionary interest.

D.—Two and three-tenths cents are applied to office expenses, which includes the entire administration in America of the money received for foreign missionary work.

NINETY-FOUR AND NINE-TENTHS CENTS go to the work on the field, directly, immediately, and unconditionally.

### The Cost of Administration

This is based on the appropriations for last year in one of our leading missionary societies. It is a fair representation of the proportionate use of every dollar given to missions through our leading societies. In other words, it *costs a foreign postage-stamp to send a dollar* to support missionary work in foreign lands. In most good business corporations the administration costs from ten to twenty per cent. of the income.



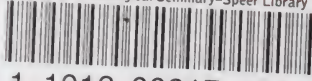




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